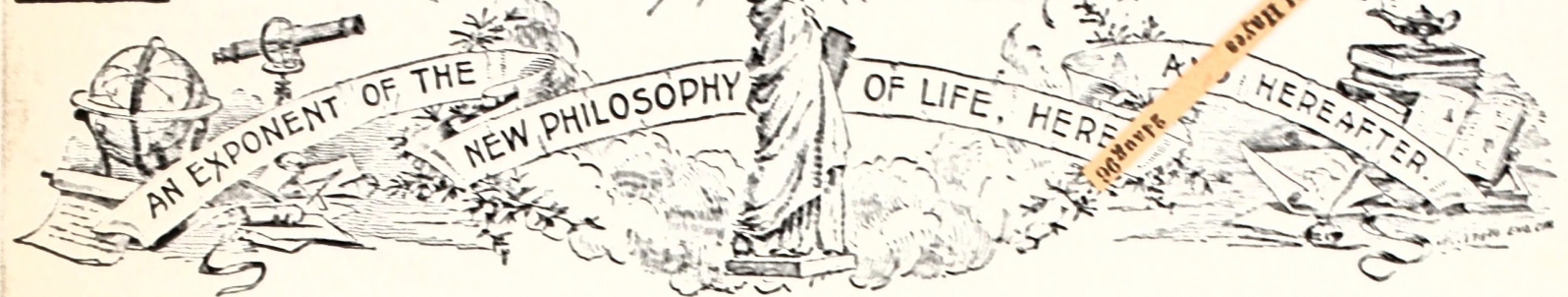


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LIGHT OF TRUTH



Subscription \$1.00 per Year, 5c per Copy.

CINCINNATI, SATURDAY, APRIL 18, 1896.

VOLUME XVIII, No. 16

Letter From Mrs. Longley.

Pasadena Loveliness.—Its Workers.—Spirit Messages.—An Ivy Leaf "Our Nannie!"

Dear readers of the LIGHT OF TRUTH: The sun shines upon us in our Pasadena home with midsummer warmth and glory at this writing. The twitter and song of birds fill the air. Prune and other fruit trees hang in pink and snowy blossoms, heliotropes climb the walls, the purple plumes of which peep into the windows and nod in spicy greeting to our admiring glance, while orange and lemon trees are redolent with the scent of waxen blossoms and at the same time hanging with delicious-ripened fruit. Verily this is a paradise that all but the most obdurate of mortals could enjoy.

In my last I stated that no spiritualistic meetings were held in Pasadena, but since those lines were penned Sunday evening meetings have been opened by Mrs. Rozilla Elliot, a young medium of much promise whose platform tests are good, and who is seeking to establish a new society here; which is by no means an easy task, since there has been some disruption among those who formerly held or attended spiritualistic meetings in this place. However, Mrs. Elliot continues with her work, holding seances, giving sittings, and doing what she can for the cause, while her husband, who is a Magnetic healer, is said to be doing a good work in the healing line. Dr. Starr, of this city, a successful massagist, and Mrs. Snyder in the same line of work have been kept busy this season. Other healers have kept along in their chosen field meeting the wants of the public in practical ways. Our own Dr. M. A. Reher—who is also our LIGHT OF TRUTH seance stenographer—has had wonderful success with his patients, treating them without medicine and finding them cured of their ailments with only a very few applications at his hands; and so the work of the angels in Pasadena is active and not to be ignored.

As far as my own labors are concerned, they go on as usual, I have to thank in these lines the many kindly hearts who have sent me words of approval and sympathy over our Message Department work, as it is impossible for me to respond personally to all, I appreciate their kindness to the very full. Allow me, however, to request my readers not to address their private letters to me to the LIGHT OF TRUTH office in Cincinnati, as many have done, for this only occasions annoyance and delay in my correspondence; and also to ask those who are anxious to receive a personal spirit message through the LIGHT OF TRUTH not to write me to that effect as it will not facilitate their object. Whatever spirit manifests at our circle is always welcome, and the message is published. We do not know who will be the next to come. Your friends are as likely to manifest as any one. Only be patient, and let your requests for prayers for communications be men- and sincere.

have the greatest sympathy with victims of all classes, especially with blind workers. I am a medium my-

self and know from experience the trials and responsibilities of the class; especially in regard to correctly receiving and transmitting spirit messages. Only mediums and their guides realize what a delicate work it is.

In the LIGHT OF TRUTH of March 21st I observe the verification of Katie Kinsey's message by Mrs. Canby. The lady alludes to discrepancies in the message and most kindly explains them from her point of view. I appreciate her sympathy and kindness, for too many are prone only to harshly criticize when a message is faulty or incomplete. In regard to this particular communication I have interviewed Katie Kinsey—who has controlled me often enough to be familiar to me—and she has given me the following explanation. "I did not realize the mistakes in my message till I saw Rachael's words. I think she is right in regard to 'Rebecca' for I was deeply thinking of my sister, and I also wished to send her a message from father—though he thought I had better not, and one to my cousin too from him, so I did get it all rather mixed. As for dear old uncle Isaac, I love to be with him when I can and to give him my influence and care. I also noticed another error in my message which I did not make, it must have been a typographical one, which reads 'Benjamin Bell,' it should have been 'Benjamin and Belle,' they are father and daughter, two spirit friends of mine."

So much for Katie Kinsey's explanation, now I am interested to learn if Mrs. Canby's name is Rachael, and if the foregoing is correct.

A most pleasing episode—including a gift has come to me this year from Prof. R. I.—The gift is an Ivy leaf from the grave of John Critchley Prince, plucked from thence by a niece of that beloved poet, while on a visit to England. Two of the leaves the lady gathered she presented to a friend of hers who is a reader of the LIGHT OF TRUTH, and who sent me one, with a most beautiful letter in recognition of the poet's work with me. To say that I prize it is but faintly to express my pleasure in the gift. In my last I wrote of little Nannie, the three-year-old spirit of Lotella's home. John Critchley Prince has given me this poem on

OUR NANNIE.

She is a winsome little maid,
And when she moves the very shade
Grows sunny with her wiles,
For every cloudlet floats away
And leaves the world as fair as day
When Nannie smiles.

And when her charming voice is heard
So like the carol of a bird,
Each lover seeks
To sing her praise in measures sweet,
And lay his homage at her feet,
When Nannie speaks.

Oh! you should hear her thrilling notes,
Each one a liquid music floats
On seraph's wings,
High in the soft ethereal air,
While all the cherubs listen there
When Nannie sings.

The insects hush their busy hum,
The birds all grow still and dumb,
And nature keeps
A vigil o'er her floral beds,
While a snowy lily bows her heads
While Nannie sleeps.

The roses every leaf devout,
The daisy petals all unfurl,
The moon makes—
New melody in field and glen
And all the world's alive again
When Nannie wakes.

She is no dame of high degree,
This little lassie, and three,
—Who made me art—

In prattling tongue and cunning ways
Leads through a tangled happy maze
—Each lover heart.

Each sunny curl of fine spun gold
Is worth a miser's wealth untold,
Each dimpled hand
Is worth the ransom of a king,
'Tis thus her praise I boldly sing
O'er all the land.

For though in mortal haunts of sin
She lived, till angels took her in
To Paradise:
I see a seraph shining through
The matchless depths of heavenly blue
Of Nannie's eyes.

Like one of old who had no name,
No heritage of earthly fame
She lives for all—
Humanity her parent fond,
And every heart may well respond
To Nannie's call.

With love to our friends everywhere,
M. T. LONGLEY.

Pasadena, Cal.

DR. H. B. STORER.

The Passing Away of a Veteran Spiritualist.

IMPOSING CEREMONIES.

On the second day of April, like a bolt of lightning from a clear sky, was spread the news that Dr. Herman B. Storer's soul had entered the spirit realm. It was not known to many that he was ill, although he had been confined to his home on Shawmut avenue, Boston, for about two weeks. Friend met friend and told of the loss all had sustained in parting with the bodily presence of their beloved friend. Tears fell copiously, heart aches were prevalent and life for a time seemed bedimmed with a covering hard to be penetrated by mortal vision. Those who had been wont to see the beautiful, patriarchal, soul-bearing face of the genial doctor for the past two years, after recovering from the shock that the first news conveyed to them, soon recalled a somewhat feeble frame, as partial loss of the vigor of earlier times, yet a continuance of the hopeful smile, the expression of the cheering word, and the comforting tribute he always had for those in affliction and trouble. They had never thought that Dr. Storer would be taken from their visible association; he seemed blessed with the elixir of life, and one would have soon thought of bidding farewell to the daylight as to this grand representative of nature's noblemen, this philanthropic Spiritualist and kind friend.

Born in Connecticut, in his native State, he was first brought to a knowledge that life has no end and early investigated Spiritualism. Mother Nature had endowed him with rare intelligence and he was able to grasp the subject with alacrity and fulness. From the first he never doubted the possibilities of the spirit world, and he enjoyed every phase of expression it saw fit to send forth. It is useless to trace every step which this good man took in his long and useful career. His life is like an open book; page after page has been read many times until it is like an old song—pleasant to sing and pleasing to listen to. All are familiar with his thorough knowledge of the philosophy and phenomena of Spiritualism, his devotion to their promulgation, his advocacy of the cause upon every possible occasion, his defence of

mediums and others who might be called to suffer at the hands of a pessimistic and criticising world, his sacrifices, his trials, his pleasure at the success attending the growth and popularity of all so near and dear to his heart—all these points and even more are known to the reader of this paper.

Dr. Storer will be best beloved for his great kindness of heart, his geniality of manner, his sound counsel, and his ability to give comfort to those who mourn and will not be comforted. No Spiritualist has been oftener to the bedside of those whose spirits were about to ascend, or who has circulated oftener at the laying away of the body. He knew always what to say and when to say it.

People outside the ban of Spiritualism recognized his skill as a physician, his literary ability, his honesty of purpose, and of his eminent standing among the people of his day and generation. It was only recently that he was called upon by a prominent firm to furnish the information on Spiritualism for the latest dictionary published, and he most creditably discharged his duty.

At the funeral services held in Berkeley Hall, Boston, Saturday afternoon, 4th inst., there was a large and heart-stricken assembly. Every seat in this spacious hall was taken and many persons were content to accept standing room. Kind friends and loving son had placed beautiful lilies, roses, and a variety of flowers upon the casket which held the very life-like remains.

Moses Hull presided at the services and Mrs. Hull offered a soulful and comforting invocation. Mr. Hull made an address from the words "I will not leave you comfortless, I will come to you," being the words of Jesus. He expressed himself as seeing great satisfaction in reviewing the life of the dear man whose body had been defined of its sweet, loving soul.

A. E. Tisdale, Mrs. Sarah A. Byrnes, Eben Cobb, Mrs. Carrie E. S. Twigg, and Clara Field Conant made appropriate remarks, and the exercises closed with a poem by Mrs. Hull.

As the friends passed by the dear form of their late friend the sorrow they felt was deeply manifest. The features so calm and natural looked as if he had only fallen into a sweet sleep, and their appearance seemed as consolation to all, bearing evidence that the dear angel-bound had accompanied the spirit in its flight and allowed no pain to enter.

The remains were taken to New Haven, Conn., for burial. NEMO.

If you wish to learn something of the future life, read "Life and Labor in the Spirit World," by Miss M. T. Shelhamer. It is a graphic exposition as seen by the clairvoyant mind. For sale at this office. Price, postage paid (bound in cloth), \$1.10; full gilt \$1.50; 430 pages, printed on fine paper and in clear, large type, suitable for the aged and near-sighted.

Rev. Dr. J. T. Lanahan is about to issue a document entitled "Era of Frauds in the New York Methodist Book Concern." It is said to be far reaching and will involve many who prefer to be called respectable. But whom the gods would destroy they first make dishonest.

THE SOURCES OF CHRIS-
TIANITY.

An Historical-Philosophical Essay
-The Past and Present.

WIL KINNETTS (ALBANY)

PLATE IV.

Among the so-called "parallel" lives of Jesus and Buddha named in the "Wake are these: Each had a true essence and was born without a father and of each soon after were hundreds interested as to his true greatness. The true essence of Jesus was unknown to original, true Christianity. At first Jesus simply the son of Joseph and Mary, most chosen by God as the Jewish savior. In Buddhism the Messiah was regarded as a pre-existent being was merely a descendant of it through whom God would redeem man. Later when Paul magnified person and office of Christ, making him a universal, as the Messiah of all Jewish Messiah, the doctrine of pre-existence crept in, and as we went to the nature of his pre-existence became more and more exalting, culminating in his being becoming "very God and very God." The true essence of Jesus was in all his phases spiritual, unique thing. He had pre-existence because he recognized a divine semi-divine position in all past in he had lived from all eternity, death he was first a demigod and then a God as with Buddha. There was no living unity in his pre-existence, was pre-existent because all beings all worlds were so. In Buddhism animated beings in heaven, hell, or material worlds, men, animals, gods, demons, spirits, etc.—have been pre-existent for an indefinite past time. The law is universal, therefore claiming the Buddha had, like every one else in the universe, lived many different lives before he was born of Mary and Shandhadana. During the 55 lives Buddha, named in the "Sakasas" or "Sutras," he had many animals. Even he was a monkey 5 times, a deer 5 times, a lion 5, a serpent 4, an elephant 4, a snake 4, a cock 4, a fish 4, a pig 4, a dog 4, a frog 4, a hare 4, and so on. Compare this with the alleged pre-life of Jesus. Jesus had lived with God, or had been God, from all eternity, never having been incarnated until he appeared in Palestine for man's redemption while Buddha had been incarnated at least 55 times, a large number of which incarnations had been in low and degrading animal forms. Jesus was pre-existent as a god, a demigod, whereas Buddhism recognizes no god of the universe, is essentially agnostic if not atheistic. The idea of the pre-existence of Jesus having been derived from that of Buddha is, to me, preposterous. What did Paul, with whom this doctrine doubtless originated or the other apostles, know of Buddhism? It is unlikely that Paul or any of the others had ever heard of Buddha or Buddhism. The doctrine of the pre-existence of Jesus was the natural result of a process of evolutionary development in first-century Indian thought, as manifest in the followers of Jesus of Nazareth. In this case a partial parallel does exist between the legendary Buddha and the legendary Jesus, for true existence has been ascribed to both. But, in the next instance named, no parallel exists.

Buddha was no born with a mortal father. It is often alleged, by those unacquainted with the facts, that Buddha was virgin born—that his mother Mary was an immaculate virgin, according to Buddhism. Not so. The virginity of Mary is unknown in the Buddhist sacred literature. It is expressly excluded in all the lives of Buddha extant, and Shandhadana is always spoken of as his natural father. In many accounts it is represented that before his incarnation the future Buddha, in the Tushita heaven, selected Shandhadana as his father, he saw that he alone was worthy to be the father of a Buddha. Mary is said to have been married for twelve years before the conception of Buddha and it is said that she was forty-five when she produced her husband a son. The Tibetan life of Buddha says that Shandhadana after marriage "knew Mahamaya his wife, but she bore him no children." The Sinhalese, Chinese, and Siamese

Tree of Sindhu since that the 11
confluence of Wazir began only
the moment of conception of the
Sita: prove it that she was as at
any married woman. Even the
various Lalita Vastava, reviewed with
suspensions and reproach smallness
of wonderful, marvelous, even
Wazir's virginity. In various places
the Lalitavastava's Vishnu him a
king as it is called in the Chinese
text, one of the oldest, if not the
of the earliest lives of Sindhu. Sind
is called the "paganist" son of
Sindhu, the king himself speaks
having "expressed" the young girl
and the terms of gods and
the kings "paganist" and "Sindhu"
these facts published for years
English translations the old time
book of the virginity of Mary contain
"and as" seventy it many times
It is certain, then, that the alleged vir
ginity of Mary of Nazareth was not
first from the virginity of Mary
of Sindhu. Even the Persian
Wazir and Mary have been connect
ed by ancient and unscientific exam
ples of names parallel between Jew
and Sindhu—the Virgin Mary has
claimed as a variant of the name Vira
Wazir. The Hebrew form of Mary
William, signifying "rebellion."
Greek it became Mariani and Mary, it
must never being changed from "a"
"a." Mary is Sanskrit, meaning "firm
son," and it has not the remote
philological connection with William
Wazir. The alleged virginity of Mary
is a fact according to the primitive gos
pels received. The genealogies of Jesus
Matthew and Luke indicate that he was
the youngest son of Joseph and Joseph
is called the father of Jesus and through
the gospel, except in the mythic nar
ratives of his conception and birth. It
is probable that the doctrine of the
virgin birth of Jesus has its genesis in
Semitic race that in Jewish circles
had it was not derived from India. For
neither Sindhu nor Krishna legends do
it spring since Krishna was the eighth
child of "Sindhu" and "Yama." The
old represent falsehood that Krishna's
mother was a virgin is indicative of
either the culpable ignorance or willful
anarchy of those so asserting. And so
of a large number of the alleged paral
els between Jesus and Sindhu, and
Jesus and Krishna: they are fabrications
and errors—entirely imaginary.
Some parallels do exist, a few being
invariably those but most of those we
read about in unreflected, slipshod books
have no real existence.

The respective prophecies, made at the births of Jesus and Sathana, as to their future greatness, are independent and variant in character. Of Jesus it was said that he would be the Messiah, the redeemer, savior and King of Israel. A Sathana's birth, according to Scammans told his father that his son would either be a universal monarch or a Sathana if he led the life of a recluse he would be the latter, but if not he would be the former. Others said he would be a Sathana. It is irrational to think that one of these was chosen from the other. The announcements of the future career of Jesus, angelic and otherwise, was evidently based upon Old Testament examples, were undoubtedly of Jewish not Hindu origin.

It is true that Jesus and Buddha were both born in their respective "evil one," and the attendant circumstances of their encounter are quite different in the two accounts. There is nothing in Buddhism and analogous to the Christian Satan or devil. Mara, the antagonist of the Buddha, instead of being ruler over one of the hells, as asserted, is a Lord of the highest of Deva lokas or Deva heavens of Buddhism. Mara is the Lord of Desire, Love, or Pleasure—all of which are banned in Buddha's ascetic philosophy. Just before Gautama attained the condition of Buddhahood, became "the Enlightened," Mara made a series of desperate attempts to prevent him so becoming. He tried to beguile Gautama with his daughters, among other things, and, failing to shake the purpose of Gautama, he endeavored to force him to succumb, and desperate battles were fought between the young prince and the cohorts of Mara, the latter being signally defeated. This is very different from the temptations of Jesus by Satan, and it is extremely unlikely that any historical connection exists between the two. Mara sought to prevent Gautama attaining a knowledge of the true philosophy of being

and in man's salvation from the mass series of conditioned experiences. Mark tried to hinder Rudolf's from enlightening mankind as to the means by which annihilation might be secured. Jesus tried to hinder Jesus from enlightening mankind as to the means by which immortality might be secured. The salvation of Rudolf consisted in saving man from conditioned life and giving them annihilation; that of Jesus in saving men from death and giving them life everlasting. Jesus is rational, "eternal life and immortality or life." Rudolf revealed the way to final death and extinction of individuality. Yes, we are often taught that Jesus was a Rudolfist, or else his teachings were derived from Rud. Thus more or less. The antithesis between the teachings of Jesus and Rudolph is essential was rational. In practicality there is there parallelism on practical coincidences.

"What Sarakana had attained his Spindahood—a condition of internal peace, similar to that which was exhibited by the founder of Christianity—he, like the latter, began to preach the kingdom of righteousness," says Mr. Wake. The condition of Spindahood was not similar to the "peace of Jesus. What was Spindahood?" Sarakana, under the name, attained Spindahood—he became the Spindia; that is, the Enlightened, the Knower, the Wise. He studied out a system of philosophy, the end of which was how to reach Nirvana, how to get rid of existence. This system he called the Four Noble Truths and this it was he taught to his followers. Spindahood consisted solely in a comprehension and perfect realization of the absolute truth of the Four Noble Truths and their consequences. For over six years Sarakana sought to find out the way of redemption in secret meditation, etc., and what at last he hit up on his scheme of salvation from continued existence he became, as he claimed, the Spindia. Spindahood is the intellectual comprehension of the mad way which man—in a continuous series of re-incarnations, in human animals, and other forms—may receive himself of individualized existence: "only it is, and nothing more." There is nothing remotely resembling this mental condition in the life of Jesus. The Bible says nothing of any internal peace of Jesus prior to his commencing his ministry. The causes of this misery and its nature were radically different from those of Spindia. After Sarakana attained Spindahood, he debated with himself whether he should reveal to others the supposed truths which he had discovered or enquire; and finally he concluded to teach them to others, and at once began his public work. On the other hand, Jesus was a disciple of John the Baptist, who came preaching "Repent: for the kingdom of heaven, that is, the advent of the kingdom of the Messiah or the Christ is at hand."

When John was cast into prison Jesus took up the work of his successor, John, and went about preaching the self-same doctrine that John had—“Blessed be the kingdom of heaven is at hand.” It is possible that had not John been imprisoned and executed, Jesus would never have become a public teacher. As it was, Jesus, a greater than John, by his brief ministry as a teacher revolutionized the civil and moral world, and finally became identified in substance and person with the God of the universe. Assuredly there is no parallel between the Finality of Gaius and the moral scene of Jesus as a Messianic teacher.

Next Mr. Wake says that Paul's first disciples were the Five Elders, and when he had received a number of letters by the formula, "Follow me," he sent sixty of them out to preach and teach, and this is similar to the early ministry of Jesus. In the gospel Jesus says to two disciples, "Follow me." In the letters this formula is not used at the calling of these two. The formula, "Follow me," is not ascribed to Paul in any of the lives of Paulinus except in a very brief condensed one, compiled in the fifth Christian century as an introduction to the *Apologiae*. In the earlier lives, where more details are given, it is said that the conversion of the sixty disciples was due to the preaching of Paulinus, and the formula, "Follow me," not mentioned. In the brief summary of those conversions, in the book however Mr. Wake derived his statement, the amount of the preaching is omitted, and the injunction "Follow me"

substantiated. The latter is an unscrupulous. As the English named "Yahweh" is a first class Sargonite, or Sargonite, name without meaning from himself, he was the greater of his name than he. The account in his words of Jesus himself was derived from the Sargonite. While in search of the true name, Sargonite lived for a time of Sargonite societies. He also led them, and in solemn places. Sargonite. When he was rescued he went first to his friends, and then to his own people, and then to his own people, and then to his own people. They accepted him and became his first men. Next, by preaching he converted many men and first of all, these made sixty in all, and then sixty out to preach, it is the work of the law as he called it. He also called himself from the name of Sargonite about after their name and did not speak the name of Jesus, but the name of Sargonite. The only name is that he had received that name, which were sent to the Sargonite to preach and teach. So in each case it was an historical fact as has happened in many cases because these men were the first to preach the name of Jesus and then to preach the name of Jesus, and so because Sargonite is so very common, is so we must hear.

[illegible]

There are other resemblances to
the Bible, and Christian's decides to
by Mr. Wake. But it is no
diamond, was there any
one from the other. Some
in all kinds is seen, but the
all seems alike, similar even to
undoubtedly in all cases of
world, and much of the new
religion is due to this
there have been many as
one religion has been in
as, as before shown, for
was probably a false
human sciences. So the
denied either by human
man, as is so often shown
need to find the signs of
therefore. Whenever any
is presented for either of
need to be before.

Written for the LIGHT OF TRUTH.

Hudson's Law of Psychic Phenomena.

A REVIEW.

REV. A. J. WEAVER.

Hudson's book with the above title has lately come under my observation. It professes to be a refutation of Spiritualism. It is so free from ridicule, so gentle in spirit, and so calm in tone that it is liable to mislead many who would really like to know whether Spiritualism has any basis in fact, and who, through the influence of this book, would be deterred from an investigation.

At the very outset he admits the reality of all the phenomena on which Spiritualists rest their claim. He says some mediums, when they fail to produce the phenomena because of unfavorable conditions, resort to fraud, but these are the exception. Outside of these frauds lie the great mass of phenomena, not to admit the reality of which is evidence, not of skepticism but of ignorance. Hence he has no contention with Spiritualists as to the genuineness of the objective facts. It is as to the source of these facts that he takes issue.

He claims that all the so-called manifestations of spirits proceed from minds in the flesh.

In order to make this evident he takes the position that the mental man is dual or possesses two minds, one of which he calls the objective, the other the subjective mind. The objective mind includes the senses and possesses a memory and a reason. The subjective mind includes our instincts or intuitions and all our emotions, also a memory of its own and deductive reasoning; and is susceptible to suggestion and impression, not only from the objective mind but from other minds. Of the subjective mind and its impressions and of the products of its operations, we are to a great extent unconscious. It is from the unconscious subjective mind, either of the medium or of others that all the phenomena of Spiritualism proceed.

He does not attempt to prove this. He does not claim it has been proven. He does not state it as a demonstrated fact. He simply assumes it as "a working hypothesis."

Neither does he offer any reason in nature for dividing man into two minds. He lays down no general principle or natural law which calls for such division. With him it seems to be purely arbitrary, wholly mechanical. Why then does he do it? He does it to secure "a working hypothesis" which will account for all phases of the phenomena.

He then takes up the phenomena in detail and attempts to show by facts that they, without exception, have their source in the subjective mind, either of the medium, or of others, present or absent, and of which they are generally unconscious.

He first takes hypnotism. He treats of its three phases under the three heads of the mesmeric theory, the Braid theory and the Nancy school; and shows that in them all the source of the phenomena is to be found in what he calls the subjective mind. Of course he is right that we need not go to the spirit world to find hypnotic power.

He then takes up telepathy or thought-transference and claims for that an earthly origin in which he is right.

He next takes clairvoyance for which he makes the same claim. And it is probably true that the clairvoyant power is inherent in minds in the flesh.

And so he proceeds through all the phases of psychic phenomena, claiming that all of them can be accounted for by his hypothesis, and if they can, we are not justified in resorting to super-earthly sources.

He says, "The greater part of these manifestations aside from the physical phenomena, is traceable to telepathy." And he gives the following illustrations: Suppose a disaster happens to A. He is missing; he is drowned; but no one has any knowledge of the fact. His mother goes to a medium and the particulars of the accident are given and the spot where the body can be

found, and afterwards was found, is located. This would seem as good evidence in favor of spirit interposition. But Hudson's theory is that, at the moment of death, the son's mind, unconsciously and involuntarily, impressed the fact of the accident upon the unconscious mind of the mother, and this impression was transferred from the mother to the medium without the knowledge of either. He admits there is no proof of this. He simply assumes it.

He also gives the following: A colored preacher was on board a railway train in a passive state of mind when suddenly he heard the words "wreck," "wreck"; frightened he rushed to the door and leaped from the train. The cars went on in safety to their destination but the next train was wrecked near the spot where the man made the leap. An overhanging boulder, having been loosened by the daily jar of trains, fell upon the track. To account for this warning Hudson says the preacher's mind in some way not fully known became unconsciously impressed with the fact that the boulder was loose and danger was imminent, and that part of his mind, which lies below consciousness, exclaimed "wreck, wreck." How these words could be pronounced without physical organs he does not explain.

In automatic writing the medium's hand is used independently of his own volition, to write that of which he is wholly ignorant. Hudson's theory is that the medium has two minds, one of which can carry on consciously a conversation with a sitter, while the other mind unconsciously writes; and the two minds during the time are as independent of each other as the minds of two distinct persons. The idea that the real author of the writing is a spirit comes from suggestion, either from self or from the unconscious minds of others.

In table-tipping his theory is that the mind possesses a secret and unknown power which can move physical objects and answer questions independent of the medium's conscious powers. In slate-writing it is the same power coming either from the mind of the medium or the sitter, but unknown to either.

In materialization his theory would be that the minds, either of the medium or of the sitters, or both, without their knowledge and without volition, can and do unconsciously create materialized bodies and speak and act through them; these unconscious minds being self-deceived by imagining that they are spirits instead of belonging, as they really do, to those present in the flesh. When my wife came to me in a materialized body this theory would take the ground that there is a part of myself whose existence I am totally ignorant and unconscious, and that this unknown part of myself, by its own self, built up her body and represented itself as her spirit. What she told me was already in my mind though I had never been conscious of it.

In the same way he accounts for all the "miracles" of the Bible and all the spirit manifestations of the ages as recorded in history.

It is very easy to see why the author is so willing to admit the reality of the great bulk of psychic phenomena.

His theory is mainly imaginary by his own admission, and it can be made to cover the most startling as easily as the most simple of spirit manifestations. If God or the devil or spirits made a revelation to earth it can always be explained by the simple assumption of Mr. Hudson's theory. This theory simply makes it impossible for the other world to communicate with this. It matters not how strong the evidence or how convincing the phenomena which the spirit world produces, they all can be tossed aside without even an investigation. It is simply time thrown away by the Psychic Researchers to continue investigations. It is simply a waste of effort on the part of spirits to produce evidence of their identity which will be convincing to all. Whether the proofs are many or few, whether they are strong or weak, they all are equally ignored by the theory that possibly the human mind possesses an undiscovered ocean of intelligence and power, which, for aught we know to the contrary, might unconsciously be the source of all psychic phenomena.

To illustrate. Suppose while I was strolling by myself in the woods I lost

my watch, which was a precious gift from my mother; and I did not miss it till my return home. Suppose through a medium some intelligence which claimed to be my mother so described the location that I went and easily found my watch. Certainly this is strong evidence of my mother's presence. But the ingenious theory of Hudson assumes that a certain part of my mind which I never knew I possessed, kept track of my watch and impressed upon the medium its whereabouts.

Some one has said the people on the other side have rights and one of those is the right to be heard. But Mr. Hudson's theory makes it impossible for them to exercise that right.

According to science an investigator has a right to assume a hypothesis as the cause of a certain phenomenon, but that phenomenon falls in the end unless proven or if any more reasonable cause is assumed. Mr. Hudson admits his theory has not yet been proven. Is there any other theory more simple and more reasonable? Yes, the spirit theory. There is nothing yet discovered which accounts for the eclipses except the motion of the heavenly bodies; nothing which accounts for the tides, but lunar attraction; nothing which accounts for the fact that the last thing we see on an outgoing vessel is the tops of the masts, except the rotundity of the earth; nothing which accounts for day and night, but the daily revolution of the earth; nothing which accounts for the change of seasons, but the inclination of the earth's axis to the plane of its orbit. But none of these apply to much of the psychic phenomena.

Take slate-writing. The message on the slate bears the name of a spirit in his own hand-writing, purporting to come from the spirit world. He who declares this name a false one must bring evidence to prove it so. The burden of proof rests on him who denies that the message is what it claims to be a message from the spirit land. But Mr. Hudson brings no evidence to overthrow this claim. Neither does he bring or profess to bring any evidence to support his theory.

I have just as much right to assume that there is a man in the moon who did the writing as he to assume there is a mind inside of mind the existence of which has never been discovered, which did it. I have as much right to assume there is an Odie force in nature which writes, as Reichenbach did a quarter of a century ago. I have as much right to assume, as Christians do, that there is a devil who does it, or as Jesus did that God is the source of it. I might imagine many ways by which the writing could be done which are much more reasonable and sensible and simple than by Hudson's theory.

Hudson claims that because psychic phenomena, like hypnotism and clairvoyance have their origin on earth, therefore all psychic phenomena are mundane. He might as well claim that because the land with its rivers and lakes are the source of much of the moisture which rises and condenses into rain, therefore it is the source of all rain; practically denying that the ocean is the chief source of the moisture in the air.

Even if it should be demonstrated that minds in the flesh possess other minds within of which they are unconscious; and that these other minds are able to move tables, write on slates and produce all the modern psychic phenomena; in other words grant Hudson's theory true so far as the phenomena is concerned, even that would not overthrow Spiritualism.

If spirits in the flesh can do such works it is reasonable to conclude that spirits out of the flesh can do the same. Finding out that psychic power is native to the human soul is not an argument against so much as it is in favor of spirit intercourse. What spirits can produce before, it is reasonable to conclude they can produce after the death of the body. Hypnotism, mind reading, mesmerism, thought transference, clairvoyance are discoveries leading up to the final result which is Spiritualism. Let those who have accepted any one of these but continue their investigations long enough and without prejudice and they are almost certain to become Spiritualists at last. However successful they may be in their investigations they will always have a residue of phenomena left over which nothing but Spiritualism can explain.

Written for the LIGHT OF TRUTH.

Abusing Inanimate Objects.

ARTHUR F. MILTON.

Every object handled by human agency partakes of an aura or a magnetic influence, which betrays to the psychometrist or sensitive the character of the individual whose aura is most potent manifest or which is predominant in that object, whatever its nature.

Fresh from the factory an article conveys no particular or special influence, unless the maker's name is of sufficient power to auraize it, which makes him the object psychometrized or "read." But after it becomes the servant of one individual it becomes a part of him in that it receives his impression just as a medium receives that of his or her control. A change in the latter creates a disturbance in the aural condition. It is the same in a piece of machinery, often followed by accidents, unless the new handler neutralizes this disturbance by his will—i.e., by setting his mind firmly on the object and force his own individuality into it as a substitute. But if simply passive the old individuality does not become dislodged and the strange hand only disturbs it as a new driver does a team of horses yet unacquainted with him.

It looks like superstition to see a locomotive engineer putting his engine, telling her to behave or make good time. But to the student of influences it is quite natural, knowing the good effect, magnetically, this has on the working of the various parts—though the engineer only feels intuitively that it does good.

Love is the force that rules the universe. It is the same law in man that rules when expressed with potency or faith. We can charge a piece of machinery with stubbornness or with complacency, just as we are possessed, or feel inclined towards it at the time of starting, and its operation will hinge on that. If we kick, it kicks back. It is like the return or reaction of a bad or vicious thought. We can not will without thinking, nor *vice versa*. The two are soul companions. Thus we can make an enemy or a friend of an inanimate object; we can abuse or strengthen it; we can rob it of its polish or make it look new till worn out—all depending on the manner we treat it in the beginning or infusing it with the initial aura or magnetic influence.

Anode vs. Cathode Rays.

Experimenters now seem to be divided between two theories to account for the Roentgen rays. Tesla, who has obtained strong shadows at a distance of 40 feet or more, finds his conviction growing that the effects are due to molecular particles projected at an enormous velocity—perhaps 60 or 70 miles per second; while the theory of longitudinal waves continues to find much favor. Various experiments have tended to show that the rays emanate from the anode instead of the cathode, and the rays have been reflected. Prof. Stine has found that success in obtaining pictures depends upon an extremely high vacuum in the Spiritualist Crookes' tubes, the successful tubes showing fluorescence of a green color, while it is yellow in inactive tubes. Use improves the tubes. As pictures may be taken through many layers of dry plates, celluloid films or sensitized paper, E. B. Frost suggests that chemists should seek a new kind of dry plate that shall better absorb the active rays. Recent interest in similar work makes it strange that a discovery reported by Dr. E. W. Richardson nearly thirty years ago should have been forgotten. It was then shown that human flesh is translucent, and that in front of the magnesium and other lights the bones of the hand and arm could be seen and fractures located, while in one case the movement and outlines of the heart were visible.—S. M.

Spiritual phenomena is mostly sought for during the week and the philosophy on Sundays. Both are found in happy unity in the LIGHT OF TRUTH. Reveal it to friends in the country where they have neither.

AT THE HUB.

The Anniversary of Modern Spiritualism.

Celebrated in Grand Style.

The Forty Eighth Anniversary of our glorious cause was celebrated in Boston with more than usual pride. All of the societies had elaborate programs announced, and all terminated with gratifying results.

Among the foremost was the Boston Spiritual Temple, which organization celebrated the event at Odd Fellow's Temple on Sunday, March 24th by three sessions, with W. H. Banks presiding.

At the morning services the following program was carried out:

Piano solo, Fred Watson; Invocation, Mrs. Mattie Hull; Song, Mrs. Marie Foster; Address, Welcome, Pres. Wm. H. Banks; Song, Mrs. Grace Cobb Crawford; Poem, S. Lizzie Ewer; Duetto, Mrs. Foster and Crawford; Lecture, Moses Hull; Piano Solo, Fred Watson; Tests, Miss Maggie Gaule.

At the afternoon services the following order was observed.

Piano solo, Fred Watson; Song, Grace E. Warren; Remarks (on Lyceum), J. B. Hatch, Sr.; Song, Little Eddie; Remarks, Dr. A. H. Richardson; Recitation, Willie Sheldon; Mandolin solo, L. Albert Felton; Recitation, Little Maude Armstrong; Song, Miss Gertrude Laidlaw; Remarks, Moses Hull; Tests, Mrs. May S. Pepper.

At 7:30 p. m. the following:

Piano solo, Fred Watson; Song, Mrs. Foster and Crawford; Lord's prayer, Miss Lucette Webster; Song, Mrs. F. Crawford; Violin solo, Master Charlie Hatch; Address, Moses Hull; Duetto, Mrs. Foster and Crawford; Tests, Miss Maggie Gaule.

President Banks made a short but terse address of welcome, and introduced the speakers and others taking part in the exercises.

Mr. Moses Hull spoke in his usual graceful and logical way and kept the interest of his hearers alive to the last. His text was from Num. xii, 18. He interpreted the text as coming from a medium, and then unravelled its spiritual meaning which was no doubt new light to many, being especially an eye opener to those who had never read the Bible in other than its literal sense. He then drifted into Spiritualism proper and gave his hearers a delightful dissertation on the history, past and present of our cause.

The address of J. B. Hatch, Sr., at the afternoon session was largely devoted to the Lyceum and its beneficent work in and around Boston, and the philosophy of its being. Among other things he said: "Whatever is good for you is good for your children. It is my maxim and I believe it to be the truth. I believe it to be the duty of all men and women who claim to be Spiritualists to place their children in the way of learning Spiritualism. If they do not do that they are derelict in duty. Many of the working Spiritualists of today were members of our Lyceum."

Dr. A. H. Richardson referred to his experiences with a medium and how his development as a Spiritualist was effected—reasoning from the phenomena to the philosophy, and finally its relations to the soul.

Moses Hull's afternoon address was like the former, clear, lucid and interesting. He also spoke on Lyceum matters and added some healthy advice to the elders who dream away their time while duty presses and never realize their neglect until it is too late. He also gave some excellent thoughts on the nature of children generally, and pointed a way that parents might follow to the higher good of their growing up little ones. He also showed the ill effect that psychological harassment has on the tender souls, and admonished to the highest consideration and sympathy that can possibly be given them. "I always make it a point to incite laughter in the children," he added. "Laughing is a part of my religion, and should be a part of theirs."

At the evening exercises Mr. Hull again had the brainy part to effectuate. He delivered an address on Easter and its true spiritual meaning. He said: "Ask a minister why they celebrate Easter, and he will tell you it is because Christ arose that day from the dead. We know that it was celebrated at least a thousand years before that

event—if he ever rose from the dead. Your church is not the oldest church. The Church is from one thousand to ten thousand years older than Christ. The word Easter originated in what we call astronomy or astrology. Cut off the first letter (Aster) and it means a star of light. It is therefore not alone celebrated because Jesus came to life, but because everything comes to life this time of the year. Easter Sunday was born on the 21st of March, the first three days of the new period being of equal length called the summer solstice, and thus at a standstill, apparently. The first Sunday after the Sun crosses the equator is Easter Sunday. We keep it because the flowers are born. Everything begins to spring up into vegetation. It is a fresh opening into all life. Up to 1848 the Churches were wondering who shall roll away the stone—where can we obtain evidence of immortality? Science follows man to the grave and then becomes blind. But in 1848 the angels took the matter in hand and gave us the proof we wanted. We are celebrating this event—this arising of the evidence of true life—of the truth absolute concerning the human soul—of immortality. Such is the Spiritual Easter, and it is ours. We are communing with the spirits of our loved ones. They have arisen. It is the true resurrection, and we should rejoice in the blessing accorded us."

In closing Mr. Hull said:

Ladies and gentlemen, we have enjoyed this day. It has been a hard day for me, but I have enjoyed it. Spiritualism has not come to you for your enjoyment alone. I ask you now friends, that from this day you will all resolve to work more with the angel-world, and try to do everything we can to make Spiritualism grow. If you will co-operate with the spirit friends in this world and the spirit friends in the other world, we can make them more thoroughly acquainted with each other, and next year you will have to build a great wigwam for the celebration. You can do it, and charge 1.00, and people will come and pay it. The ministers will come, in fact I see two in the audience today. And they will begin to compare notes to see which can date his conversion back further than the other. Spiritualism will be preached in all the churches before 1900 if this little band will work with all their energy. Let us go to work and I guarantee success will crown your efforts. Prove me, saith God, whether I will not open the gates of Heaven, and let down a blessing that there will not be room enough to receive. Bring sacrifices and offerings to the Lord and prove whether there will not be a blessing that there will not be room enough to receive. Spiritualists, let us work on that plan during the forty ninth year of Spiritualism.

Tuesday, March 31st, 1896, was a day to be remembered by all Spiritualists at Boston, Mass., for on this day one of the finest celebrations was held in Horticultural hall under the auspices of the Massachusetts State Association.

The Directors had concluded that the Anniversary Exercises should be given free, and from the fact that our hall was over crowded during all these sessions, proved we had made no mistake. The morning session was called to order by Pres. George Fuller, and with a few well chosen remarks greeted the many friends.

The first speaker was Dr. Smith, Pres. of Queen City Park Assoc. He spoke briefly, feelingly alluding to his wife, Fannie Davis Smith, and then spoke of the Doctor's Law, and of Mr. Newell the man who is performing such wonderful cures through the western part of this State. The next speaker was Dr. A. H. Richardson. He spoke earnestly and to the point, comparing Theology and Spiritualism, and closed by congratulatory remarks generally.

Mrs. N. J. Willis then delivered an interesting sermon on spiritual and economic matters that elicited earnest attention. Mr. J. B. Hatch also made some brief remarks, after which Mrs. Mattie C. Mason favored us with a vocal selection.

Mrs. Barnes, Pres. of the Ladies' Aid Society spoke of the transition of Dr. Beas of Greenfield, and said she was pleased to learn he had a Spiritualistic funeral as so many of our workers when called upon to leave this mortal form have the last service performed by a minister outside of the ranks.

Mrs. Alice Waterhouse, who is ever ready to do her share of the work, delivered a fine address. Dr. Price of Philadelphia then said, it gives me great pleasure to speak before a Boston audience, for so many grand people and grand plans for freedom have emanated from this place, and is the place where that grand organ of free thought the *Banner of Light* originated. It is for us to see that we lose not one iota of the liberty that has been fought for in the past. He closed his remarks with a poem. Mrs. Mattie C. Mason said it was the phenomena that first attracted her to Spiritualism and lead her to investigation, and she was glad to say she was a medium. Dr. Bland said that Spiritualism is a religion of freedom while other religions are of despotism; they have been in league with those who have hampered the souls of Spiritualists. I could not help being a Spiritualist, because I believe in the universal liberty of man, woman and child. I want freedom for all. Dr. Bland also spoke briefly upon the Medical Law. Mrs. Clara Field Conant closed the session with a benediction.

The afternoon session was called at 2:30 and opened with a fine Piano solo by Mr. Willis Millegan; Poem, "All Hail The Day," Mrs. Mattie Hull; Duetto by Miss Amanda Bailey and Mrs. Hall, both of Salem. The first speaker was Mrs. Davenport of Providence, R. I., who spoke upon the history of Spiritualism. Mrs. Carrie F. Loring, third Vice Pres., was the next speaker who said, we commenced to celebrate last Wednesday and have kept it up every since, yet today seems the most fitting time; for forty-eight years ago Spiritualism came to lead man from darkness into light. I believe the soul of man to day is touched with the divine intelligence as never before. Spiritualism is a sacred thing, not a thing to toy with, nor a puppet show.

Mr. Moses Hull was the next speaker. He said we ought to do more than we are doing for Spiritualism, and I believe this convention in particular should be one to assume practical shape, decide on plans of work to let the world know we mean something. Some people call the work of organization a craze. Well I don't know but what it is. I don't know but that Lincoln was crazy when he gathered an army together to protect the Union. I hope the craze will continue, I hope it will strike every Spiritualist. I am in favor of organization, I don't care what form of ceremony you enter into, but you give the speaker a moral backing. Spiritualism wants a standard, and we must live up to it. I want to see an organized effort in the State of Massachusetts, let us build up this association and with united force we can build headquarters right here. We do not want to attack the old fossils, we must pull together.

Mrs. Nettie Holt Harding then voiced a few choice remarks and gave remarkable demonstrations of spirit return. Little Eddie favored us with two finely rendered vocal selections. Mrs. Baker, of Marblehead spoke briefly and told of her spiritual work.

Miss Maggie Gaule then thanked the people of Boston for their kind reception, and said she was glad to meet with a Boston audience. She then gave some interesting tests which were all recognized. Edgar W. Emerson was then presented; he spoke a few well chosen remarks, and gave tests, whereupon the session closed with singing.

The evening session opened with singing by Amanda Bailey. An Anniversary poem written by Edwin Poole was read by Mrs. Carrie L. Hatch, Sec. President Fuller then gave the address of the evening. Then a recitation by Master Willie Sheldon, who received an encore; Song by Mr. Robert Laidlaw and Miss Gertrude Laidlaw; and two very fine readings by Miss Lucette Webster were heartily applauded.

Mrs. Sarah A. Hyman was the next speaker, she said she looked upon Dr. Fuller as her boy as she had watched his progress and she was proud of him. In regard to myself I can say I do not belong to any organization of Spiritualists, I belong to humanity.

Mr. J. B. Hatch, Jr. spoke of the grand workers who had passed on—Luther Colby, Fannie Conant, Henry Gardner, Dr. Beas and others.

Moses Hull and Jennie Hagan Jackson then voiced choice remarks, and closed one of the most successful Anniversaries ever held in Boston.

CARRIE L. HATCH, Sec.

Of the many interesting occasions observed in Boston in commemorating the forty eighth anniversary of the advent of Modern Spiritualism, there were none which left its impress more deeply, or which delighted the participants more than the exercises presented by the Spiritual Fraternity Society, at the First Spiritual Temple, Newbury and Exeter streets.

Commencing on Sunday, the 29th ult., the spacious edifice was crowded with a most intelligent company of seekers, at three sessions, each following the other in quick succession.

In the morning Pierre L. O. A. Keeler, in almost as bright a light as the day furnishes, gave manifestations of spirit presence, and collapsed all his former demonstrations, although Mr. Keeler has been here in Boston many months.

At the afternoon and evening sessions Mrs. N. J. Willis gave lectures which were convincing, lucid, and powerful arguments in favor of the beautiful philosophy.

Monday afternoon Mr. M. S. Ayer gave another illustration of his generosity by furnishing an organ recital, given by Everett E. Truett. There was a perfect crush of people to hear this talented artist, and the various selections, which were of a difficult yet pleasing nature, were received with marked approval. The grand organ sent forth its notes with great power and beauty. Mr. Ayer always does a little more well, and so he added Boston's favorite contralto, Miss Gertrude Edmonds, who rendered two charming solos, and a ballad as an encore to her first appearance. Every note was as clear and faultless as it was possible to be. Taken in its entirety, it was an event long to remain in pleasant memory.

Tuesday, at 10:30 a. m. and 7:30 p. m., Mr. Keeler held very successful sances before large and appreciative audiences. The particular features of these services were the highly satisfactory messages given with great rapidity, nearly every one of which were recognized. Many skeptics were convinced of the truth of the phenomena, and openly avowed their purpose to spread the glad tidings of great joy unto the people.

At 2 p. m. A. E. Tisdale, Mrs. N. J. Willis, Mrs. Jennie Hagan Jackson, Miss S. J. Ewer, and Miss Blanche Bralard were the ones selected to further interest and instruct large and intelligent audiences. Miss Bralard is a young medium, but she showed wonderful talent as a voice of the spirit realm.

Wednesday evening a pleasing entertainment closed the week's auspicious occasions, the attendance being on the increase.

St. Louis, Mo.

On Sunday, March 29th, the Phenomenon Spiritualist Association celebrated the Forty Eighth Anniversary of Modern Spiritualism at Garrison Hall, Eastern and Leonard avenues, where the association meets every Sunday afternoon and evening. Our Hall was beautifully and richly decorated with fresh cut flowers, plants, flags (the colors of our country), mottoes, etc., also the magnificent picture of the "Rehearsal Stappings," owned by Bro. John A. Johnston.

Afternoon services were opened by Brother Christy, president of the association, by an able and very appropriate address, on "Modern Spiritualism."

Mr. Johnson, who is a trumpet, impersonating, and materializing medium, then proceeded to entertain us, "Sanahine," an Indian maiden, one of our medium's guides, took control and gave demonstrations, which caused skeptics to look in wonder and amazement.

At 5:15 p. m. the association served a delicious supper to all present and who wished to partake; therefore spending the whole afternoon and evening at our hall, and the recess hour in eating, chatting, and singing.

The evening services were opened with an eloquent address by one of our medium's guides. The grandeur and elegance of this address would have caused the world to break forth in exclamations of joy if they could but have heard it. The comforts, good tidings, and advice he admonished fell like rays of light from a heaven of peace, and was music to the soul.

Our association is growing in members weekly. Our aim is to "do noble things, not dream them all day long."

GEORGE H. TOWNVILLE, Sec'y.

The First Association of Spiritualists of Philadelphia, Pa.

As the years roll on into the eternity of the past, the celebration of Anniversary Day becomes of deeper interest to the hearts of those left in the old association, which has bravely stood its ground since its organization in 1852. As one veteran said recently, "I can name 120 who used to celebrate with us who have passed to the higher life." On each Anniversary Day, while we celebrate with gladness the joyful tidings, "There is no death," we also devote a portion of the day to a special service in memory of those who have arisen to a higher life.

This year the services were extremely interesting. The hall was decorated by willing hands. Three arches twined with laurel and roses were erected on the rostrum, and made a perfect setting for the palms, roses, and lilies, which were in profusion. We all felt that it was a time to show those who are trying to crush mediumship in our city, that we are proud to be Spiritualists, and that its banner still floats proudly over us.

A special choir under the leadership of Mrs. Haslam, assisted by Prof. J. W. Caume, discoursed soulful vocal and instrumental music during the day, to the delight of all.

The morning services opened with a conference, after which Rev. J. H. McKelroy delivered an eloquent address upon "Ancient and Modern Spiritualism." Mr. McKelroy commanded the closest attention of his hearers, while he contrasted Spiritualism as we know it with that of earlier times.

A conference was held in the afternoon previous to the Lyceum exercises. Our Lyceum has held continuous sessions since 1864. The conductor, Mr. Robt. Coffmann, and the guardian, Mrs. Palmer, spared no pains to make the occasion one of note. The recitations by the members of the Lyceum, together with the singing, as well as the instrumental music, reflected great credit on all taking part. Mrs. M. E. Cadwallader delivered a short address upon the origin and growth of Lyceum work, especially in connection with the Philadelphia Lyceum. The hall was filled with those interested, and the beautiful badges of the members called out many words of praise.

A six o'clock another conference was held under the chairmanship of Mr. Muan, who presided at all the conferences of the day.

At 7:30 the evening services commenced. There was not a vacant seat in the hall, and the floral offerings to the arisen friends were many. After singing by the congregation, Mrs. M. E. Cadwallader recited a poem written by her for the occasion, entitled "A Message from a Spirit Child," which was loudly applauded, after which the choir rendered beautiful selection. The address of the evening, by Mrs. M. E. Cadwallader, upon "Modern Spiritualism—the Crowning Glory of the Nineteenth Century," was appropriate to the occasion. In discoursing upon this subject, the speaker gave a brief synopsis of the remarkable progress that had been made in inventions and discoveries in the century which is about to pass into history, and said "When the impartial historian shall write the history of the 19th century, he will say 'Another era has come to mankind,' and add that the crowning glory of the nineteenth century was the discovery that it was possible to communicate with those who had passed from this to a higher plane of life. Besides this all other discoveries pale into insignificance. At best, they deal with the material things of life, while Modern Spiritualism deals with the tenderest emotions of the soul, appeals to the higher nature of man, and calls out all that is best in him, because it restores to him those whom the world in its blindness calls dead."

After another selection by the choir, Mrs. Minnie Brown, one of our local mediums whose ministrations are so well received everywhere, was introduced to the audience. Mrs. Brown spoke of the custom of holding a flower service for our arisen friends, saying it was like a benediction at the close of the anniversary services. Briefly referring to the many who have passed on from the association, and of the

special significance the day had for us as Spiritualists, she took from the table the flowers, and in a manner which carried conviction to all present, gave the messages as they came to her from the loved ones who had gathered in response to our welcome. Only those who have been present at one of those services can appreciate them. As one message after another was given to the friends assembled and recognized by them, all felt that Spiritualism was worth all the persecutions we had to bear for its sake. With Phoebe Cary, we, too, might say in the words of her beautiful poem:

O world, you may tell me I dream, I rave,
As long as my darlings come to prove
That the foot of the spirit can cross the grave,
And the living love, and the loving live.

Especially mention should be made of the singing by Mr. C. L. Smith, which was one of the features of the day.

A special appeal was made at the evening session as to the duty of Spiritualists to support the papers published in the interests of Spiritualism.

Many of those present said that it was one of the days long to be remembered, and all joined in the closing song, feeling that it had been a benefit to them to be present at the celebration of the Forty-Eighth Anniversary of Modern Spiritualism. CORR.

Anniversary in Pittsburg, Pa.

I presume the secretary has reported the doings of the First Spiritual Church, on Tuesday evening, March 31st, but I want to bear testimony to the inspiring success as it impressed me. No extensive preparations or glided program heralded the day, but when the hour arrived we were all there with one accord, and had good evidence that the unseen guests were equally sharing the entertainment.

A splendid dinner (supper), from 5 to 7:30 p. m., put us all in good humor, and prepared conditions for the intellectual feast that followed.

Vice-President C. L. Stevens spoke to the point, and stirred the hearts of the people to a lively interest in the objects and aims of the society, and emphasized the value of the Ladies' Aid, whose meetings are held each Thursday afternoon, with large attendance and lively interest.

Bro. John Knight evoked the humorous, and a tight philosophy in fun, and made decided hits.

Mr. Hayes rendered "Sheridan's Ride" with thrilling effect, and was enthusiastically encored.

Virginia E. Wooster, of Green Tree P. O., sang as only she can, and was encored.

The children, among them two or three of the president's family, recited in an effective and amusing way, and some of them were encored.

Bro. Grimshaw, the local pastor, made a happy speech adapted to the occasion, and Mrs. Crilley surprised me in the accuracy and readiness with which she gave names and relationship, to the number of about forty, I think, and all recognized as correct. She does not waste much time in useless verbiage or parleying, but goes to business direct, and gives her readings rapidly and with little ceremony. In this respect she is more acceptable than the majority of platform mediums; and if her efforts on this anniversary occasion were a fair specimen of her average work, and if she can do as well in strange cities or remote camps, I see no reason why she should not stand as a peer to any on the platform. One habit that many test mediums have is decided, objectionable, innocent though it be in intent, and that is, asking questions of persons to whom they are trying to give tests. Mrs. Crilley did this some, but not in a way to create suspicion; but it would be very much better every way if every test medium would resolutely hold him or herself to the line, and ask no questions at all of any kind, but give what they have to give definitely and plainly, and let the recipients answer. The moment a medium begins to question, "Have you a brother in spirit life?" "Do you know any one by name of Johanna?" "Have you an uncle by name of James, or Jessie, or Joseph, or some such name?" the value of the "tests" loses force, and the quality of the mediumship is shadowed with doubt. I am aware that mediums do this, many times, in thoughtless innocence, not realizing that the questions are likely to

excite suspicion, and the manner in which it is done sometimes indicates the unsuspecting frankness of an honest mind; but it is the method of rogues as well, and tricky pretenders often elicit information from the sitter, and dextrously manipulate it and give it back as a "test" from a spirit, which is, by the honestly credulous, accepted as a wonderful proof, when everything he has received he had first given to the pretended medium. Any one can give tests by the ear load to people who accept such performances as genuine evidence of spirit return. The less resemblance between mediumship and magic the better for honest mediums. There was nothing apparent in Mrs. Crilley's methods and manners that indicated any disposition to deceive, and I think what she gave was accepted as genuine by all who witnessed it; and I only refer to the few instances in which she questioned the recipients, to suggest to all mediums giving "tests," that to make the best impression, and keep the clearest record, they should give what they get as they get it, and ask no questions for conscience sake."

The spirit world seemed to be strongly present at this anniversary gathering, and for a time it seemed much like an old-time Methodist revival, when God was supposed to be acting directly upon sinners, and the "power" entranced or prostrated its victims.

An unexpected call to Smithton, thirty-eight miles east of Pittsburg, for a course of five lectures, including Sunday, April 5th, left me free to share this anniversary jubilee with the earnest souls at Pittsburg. During my stay of five Sundays with them, I have been impressed with the high quality of mind that leads, and the excellent conditions they make for a speaker to do his best work; and a very important factor in these harmonious conditions is the inspiring music, led by Prof. Elcher, who presides at the organ, and Virginia E. Wooster, and fine congregational singing. Mrs. Wooster's voice is phenomenal for musical sweetness, and she uses it with artistic skill and delightful effect. The spirit of fraternal feeling and cordiality that braced and blessed me is a tonic that follows wherever I go, and the light and bloom of these progressive souls are "something sweet to think of in this world of ours." My room at Dr. Dodge's brought me into social relations with the family, which grew more interesting and pleasant the longer I stayed, and I leave them reluctantly.

LYMAN C. HOWE.

Missouri's Anniversary.

The adherents of Spiritualism resident in Springfield entered into a compact to prepare a program of exercises, make the necessary arrangements for carrying the same into useful execution, and invite the State Convention to convene with them Sunday, March 29th, all of which has been carried out to the letter by both parties to the compact.

Pursuant to above the officers of the two local auxiliary societies joined hands, and as a result history has to record one of the most successful anniversary and convention seasons coming within our knowledge.

During Sunday and Monday, March 29th and 30th, four large mass meetings were held in a hall most artistically bedecked with nature's productions, growing plants and cut flowers.

The principal speakers during the season were State missionary and organizer, Sister Theresa Allen, and that venerable and eloquent wheelhorse in the spiritual harness, J. Madison Allen; also much valuable information was gleaned from the remarks of Brother M. S. Beckwith, president of the First Spiritual Society of St. Louis.

The hall—a very large one—was completely filled on each occasion by the most appreciative of audiences, as was the large hall of the Hovey Society in the afternoon of Sunday; that society giving a general program for the entertainment of visitors during the day.

Monday the delegates to the State Convention assembled for business. The principal matters attended to were the election of J. Madison Allen as State missionary and organizer and the election of officers of the association for the ensuing year. Charlotte J. Dixon, of Springfield, Mo., was elected secretary. A meeting of delegates will soon be called for revision of the rules and



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laws to govern the affairs of the State and auxiliary societies.

Brevity compels the omission of many interesting and beautiful details which largely contribute to make the State Convention of 1896 one of the most glorious successes of the times, and which has awakened a new interest in the cause of Spiritualism in Missouri. A. R. DIXON,

Chicago, Ill.

The Church of the Spirit and its speaker, Dr. Willis Edwards, are doing a noble work for the cause of Spiritualism on the North Side.

The Sunday services are very interesting; wonderful tests and phenomena are given. Sunday evening, April 5th, thirty tests were given to persons who were entire strangers, many of them never having been to the church before, all of which were recognized, as the names were given in full; dates and description of the passing away of the spirit were also given, which was most convincing. Then the medium requested four little children to come up from the audience; and after as many skeptics as wished to do so had thoroughly examined and washed the slates to their own satisfaction, he asked them to hand them to the children, not even touching them himself. After an incredibly short time the slates were again passed among the audience, and found to contain not only messages but beautiful drawings—flowers and spirit faces that were recognized.

Dr. Edwards is making many converts among the most intellectual people of the city. The seances at his home are well attended, and at his class for psychic development most wonderful results are being attained. He will undoubtedly give us a number of mediums whose gifts will be of great value to the cause he loves so well.

Once a month there is a social and literary entertainment given. These entertainments are liberally patronized, as a good time is assured to every one who attends. E. A. STUMPK, Sec.

Special Notice.

Mary T. Longley, M. D., medium for the LIGHT OF TRUTH, diagnoses and prescribes for all forms of disease—chronic cases a specialty—by mail or at her office. State age, sex, and symptoms. Psychometric readings, or advice given and questions answered on business, the development of mediumship, obsession, etc. Fee for consultation on any or all of the above subjects, \$1.00 and stamp. Personal sittings for medical work only. Magnetized paper for aid in mediumship, health, or cure of obsession, \$1.00 per package. Address 127 S. Moline avenue, Pasadena, Cal.

A handsome and interesting library edition is Mrs. Longley's "Life and Labor in the Spirit World." Price \$1.50. For sale at this office.

Message Department.

Questions Answered by Spirit JOHN PIERPONT,
and Spirit Messages Received Through
MRS. M. T. LONGLEY, Medium.

Our medium, who is employed for this department, sits in a special circle each week at which questions are answered by the Spirit-President, John Pierpont—and individual spirit messages are given by such returning intelligences as can use her organism, all of which are reported by an amanuensis, and transmitted to this office for publication.

In justice to all concerned we request our readers to verify such messages as contain anything which they recognize.

Questions of a spiritual, philosophical, scientific, or humanitarian interest for consideration in this department may be forwarded to us at this office, and will receive attention in their turn. Address LIGHT OF TRUTH Publishing Co. Room 7 512 Race Street, Cincinnati, O.

Report of Seance, March 24, 1896

(Specially Reported for the LIGHT OF TRUTH
By Dr. M. A. Becher.)

INVOCATION.

Oh Thou, Divine Spirit of the universe; Thou Soul of all wisdom and power, we turn to Thee this day seeking for new light and a higher understanding of Thy law and Thy works. It is only through groping onward by experience, learning our lessons day by day, that we can come into nearness to Thee, or gain a conception of Thy great infinite law, and we realize that as finite beings we can not, only in degree, comprehend that which is omnipotent and eternal, but as children of the loving Spirit, endowed with faculties that can never perish, and imbued with the soul-life of all the ages, we may gradually unfold in spiritual grandeur and knowledge, rise above the limitations that bind us down and soar to a plane of conscious activity, where intuitive knowledge may come to that which is divine. It is for this we seek an unfoldment of the inner life, which shall stimulate our spiritual forces into active expression, and draw our souls onward, nearer, and still nearer to Thee, who art the All-in-All, the great, eternal ordainer of law and of the universe. Through Thy ministering angels that come to us in humane compassion and tenderness, who are imbued with a spirit of love and kindness of memory, who are wise because of their exaltation and their advancement over the heights of progress and reform, we hope to learn something of Thy law and to gain an understanding of Thy eternal truth, and we ask that this day we may receive helpfulness from such angels of light and peace that we may gather instruction from their wisdom and guidance, from their power and their understanding, knowing that we may safely follow in their lead, because they will not lead us astray. We ask that an influence of purity may come to us from the heavenly spheres, that we, as Thy children, may be receptive to that which is uplifting and sweet; that we may, for the time at least, turn aside from external perplexities and cares and allow our souls to grow every hour along the pathway of holiness and of spiritual light. May these blessings be dispensed unto all the world; may every child of Thine be fitted to receive of the glory of the spheres; may their inner sight be opened to the light of the eternal world; may their ears be quickened to the sound of spiritual music until they shall desire to rise into new aspiration above that which is carnal and of the material alone, to ward that which is spiritual and unfolding to the abiding life. We thank Thee for all the privileges of the hour; we bless Thee for all the benedictions of our time, and we ask that we may appreciate the same and appropriate such as will be for our inward good, and to give to our fellow beings that which is a blessing to each one. Amen.

Questions and Answers.

QUES.—[Fort Wayne.] What is the difference between "guides" and "controls," and what laws bind to us guides of high degree of spiritual development?

ANS.—A spirit "guide" is an intelligence that attends a mortal for the purpose of guiding him along the higher pathway of spiritual research and unfoldment, and possibly for the purpose of guiding him in the pursuance of studies and of employments upon the material side of life. A guide is a leader, and, therefore, spiritual guides of mortals, although unseen or unknown by their wards on earth, as there are spiritual guides to those human beings who have passed from the body of flesh, and who are also in need of higher service than that which they can themselves extend. A "guard" may not be exactly a guide. A guard is one who is set to watch and to protect his charge from danger, and to see that he does not, at any time, fall into evil ways, but, owing to material limitations, to the environments of physical life, and sometimes to debasing conditions with the mortal in charge of the spiritual attendant arise between the guard and the one who should be cared for, which prevents the former from giving that full protection which he is sent to give and which he desires to do. High spiritual intelligences desire to bless, to guide, and to protect human beings who are in need of such care; the more lowly and afflicted an individual may be the more he may merit the compassion and the helpfulness of exalted souls, but these high intelligences are not always able to give the guidance and protection through mortal avenues

which they desire, owing to physical debasements upon this side of life, consequently one of earth usually attracts to himself more closely than otherwise spirits of a like order or grade of unfoldment, and, if one desires high and exalted intelligent guides and guards, he must aspire for spiritual unfoldment within himself, to seek for the inner light and elevation, and learn to scorn or to resist the temptations of carnal life. A "control" is one that takes possession of an individual and subjects him to its influence, just as an individual on earth of superior power or of greater physical force or grander mental attainments than yourself may govern you so a spirit control is one who is more positive, and, perhaps, of superior power to that which you possess, and takes advantage of it for useful or other means to govern you for the time.

QUES.—[Fort Wayne.] What are the indications of cloudy vapors that rise, float about in the air, disappear and re-appear, continuing sometimes for half an hour or more? In the dark they are a light vapor-like cloud, always before you, close to you, which go and come?

ANS.—These vapory appearances are usually produced by the emanations from the magnetic aura of the sitters who are present in mortal form; sometimes they are increased in density and luminosity by the addition of magnetic emanations from the spirit friends who are also present. The sign of these vapory emanations usually indicate the possession of clairvoyance in the individual who beholds them; sometimes it indicates the existence of that phase of mediumship called "materialization;" for it is from the condensation of such vapors as these, and from the correlation of elements and atoms in the atmosphere that temporal forms are produced, which are called "spirit materializations."

QUES.—[Mrs S. A. H., Leipsic, O.] Why can a person soar so high spiritually in thought when he can not express himself in words. I would gladly talk or pray if I could express my thoughts, but words fail me entirely when I would speak or pray audibly.

ANS.—The limitation usually proceeds from lack of educational advantages, and because of the development of certain organs of the brain, such as "language." Practice, even when alone, in expressing himself audibly will be of service in such a case. The perusal of good books and other publications, not only in informing the mind upon the subject treated, but also to become familiar with phraseology, with construction in language, and other rhetorical rules will be helpful likewise, and one can, as a rule, train himself to give higher expressions to his thoughts than he could do before he began the process of study advised. It is, however, frequently the case that the spirit within intuitively comprehends and presents much more of life, of the universe, of spiritual existence than he is able possibly even to formulate in external speech. But as he continues to contemplate these wonders of the world, and to grow in deeper contact with spiritual forces and intelligences he will gain a stimulation of his own inner powers, and by-and-by, through practice, when he is alone, be able to give a higher expression of his thoughts than he may have dreamed.

QUES.—[Voorhees, Mich.] As the great law of nature determines there must be an ending to all that has a beginning, and as there would be no standing-room for all mortals who have lived, were they all on earth at once, how can human immortality be a fact?

ANS.—It is not claimed by any intelligence that we have ever known or heard of that the human entity has a beginning. It may have a beginning in certain lines of expression and experiences, and these special lines of manifestations and experience will end, leaving only their memory for useful purposes to the human intelligence. As the ego, or human entity, we learn that the soul is an offshoot from the supreme spirit of all, and that, consequently, being a vitalized portion of the supreme it can not die. We do not know that immortality may not be proven, because there would be no room for all the human beings who ever lived on earth were they to assemble here together in force, for the great universe around us is filled with worlds, and there is still place in the great universe of space for every human entity that has ever been brought into this or upon any other planet for visible and phys-

cal manifestations and experience. It is not to be supposed, nor do we teach that all human beings that ever lived upon the earth are assembled together in any one locality in space; worlds are open to the advanced spirit, and when he has explored one and has received all the experience and knowledge upon it that he can entertain and make use of; when he has employed all his energies in any one locality to the full satisfaction of the spirit for its growth, he is at liberty and has opportunities to press on in other worlds where he may gain higher unfoldment and grander opportunities for the manifestation of his eternal powers.

QUES.—Can it be proven by the Bible that Jesus Christ is the Son of God?

ANS.—Yes; just as any other human being is a child of the Infinite. We do not understand that the Nazarene ever really claimed to be the son of God in any other sense than this. He did claim to be the son of man; that is, the son of humanity, brought upon earth to minister unto human needs. If others, on their own authority, have since claimed for him that he was specially created in a miraculous manner as the direct offspring of supreme, differing in every essential from the common human children of the living God, it must not be accredited to him; he was an humble worker for good, claiming to be the son of man.

Spirit Messages.

DR. D. AMBROSE DAVIS.

From soundless zones, to murmuring wave
From forests vast to grassy blade,
From Heaven's own arch to mountain cave
A regal form in light arrayed,
Transforms the world with magic skill
From tottering age to springing youth,
And scatters with divinest will
The seeds of everlasting Truth.

It is the spirit of the age,
A mighty monarch, grand and free
Whose pen shall write on history's page
The story of humanity.
Free-thought the title that he wears,
In kingly honor, hour by hour,
And knowledge is the crown he bears,
Which proves his royalty and power.

Mr. Chairman, I am happy to greet you for I feel that the spirit to Truth and of Free-Thought is in your midst; that it is abroad, sending forth with no uncertain sound the grand majestic word of immortality and light and, as I approach your circle this afternoon, I feel uplifted by the influence that is here, for good and brave souls unite with us in this blessed work, and, although I have passed on from my labors in the mortal to join with the ascended ones in their warfare for Truth, Justice and human Liberty, I feel I am truly endowed with all the powers of energy and of resolution to still press on as I did when on the earthly side. I wove my little songs in poetry, and outlined as best I could, the ideas that came surging to me from the great sea of inspiration on both sides of life, and when I return in contact with this medium, I try to do so still, but whenever I do reach out in mortal life I realize how cramping it is, how its laws and operations seem to pen up the emotions. Well, Mr. Chairman, I am glad to come to your circle to send my greeting to my dear friends in Chicago that have been in years past a stay and comfort and light to my soul. They are just as near to me now as in the past, and they have been of help to me as, I trust, I have been to them since I went from the mortal form. It is grand to be released and, after spending many years battling with the conflicts of life and to find himself ushered into the company of great souls who are in harmony with him in his aspirations and desires and labors that are the all and all to his life. I have been privileged thus and I have met my early companion of earth-life who was identified for a time in the labors of the grand warrior, Garrison, who came to me with loving greeting and conducted me to a company of similar spirits. And so I feel I am here by right to-day to send my little word to the friends struggling along on this side of life. Changes have come to them since I left but I know they are getting their discipline and it will do them good. I say to my friends still in the cause of Spiritualism, do not grow weary.

SARAH M. THOMPSON.

Your Spirit-President, sir, bids me to follow the good man who has just spoken and I feel as if his influence would

be like a mantle of peace to my soul. I too, was a worker in the spiritual world, and I found many bright spots in my career as I came before the public in the capacity of speaker and of medium, and I tried to dispense to those who asked for spiritual food such crumbs as were given through my instrumentality from the angel world. I have been many years in the spirit-life and I have seen many happenings since I passed over. I realize that nothing can stop the tide of human advancement that is sweeping on. I feel thankful that it is so and that from the angel world, pouring an influx of light and strength to every soul, that must be felt, and that its source all must understand, here, that it is the next four years, I feel that grand power will sweep over the people; they will be uplifted into new conditions and will feel, perhaps, disturbed as old forms are being destroyed. Yet new systems of thought and new conceptions of human equity and of duty between man and man will awaken within them and so they will be able to build up temples of truth and worship that will be more to them than the old institutions which shall crumble to the dust. To my friends in Cleveland, O., who remember me, I bring my love and tender greeting and assure them that all is well. It will be but a little time when they, too, will pass to the beautiful country where love and truth abide.

JOHN GRAHAM.

I hardly know, Mr. Chairman, how it happened that I wandered here, but I found myself in a band that was marching in this direction and the old longing came upon me to give a few words through a mortal organism, that those who once knew me may know that I am still interested in their welfare. Many years have gone by since I went from this life. I had many things to learn, for I had not reached the age of forty when I was summoned to the other life. Many things had their attraction for me, and for a long time I would have chosen to remain on earth rather than to pass away from the loved ones; but changes came, and I drifted to a spiritual condition to try and fit myself to the life that is to be abiding, rather than to cling to mortal things. Yet I did not lose my affection, nor interest in the dear ones here, and so it pleases me to come back and send a greeting to those who will care to know I have returned. I have friends in Delta and in Lansing, and other places in Michigan, and I have tried to reach them and to leave an influence with them. I have seen the changes that have taken place, I have given welcome to those who came to the spirit-life, and it may be well for me to say that I have tried to progress. I feel that I have learned something, and although I am the same man yet, I am, in some respects, a new man.

MARIA EMERSON.

I have relatives in Portland, Ore. and I thought that Willie and cousin George would be pleased to hear from us, because they have been wishing to hear from some of their own people. That has attracted me, and Aunt Hannah and others have come with me, as also friends Abbie, and Louise and Daniel. They all tried to come, but could not make themselves known. So I am here to-day to bring love and blessings from them, and to say that they are all anxious to bring proof of their existence right home to their friends, if they would sit once a week in a darkened room with only congenial friends. I think George has mediumship and, perhaps, some of the others may be developed. I have one or two relatives who are very dear to me, and who are not in Oregon, but who do not believe in spirit return; they are creed-bound, giving their devotions to the church and paying no attention to anything of a religious nature outside of its fold, and so I cannot get to them as well, though I yearn to so much. Perhaps sometime they will be willing to receive what we have to give.

LOUISE FALKNER.

I only lived fourteen years in the earth-life and I was sick only a little while; I think it was but a few days. I did not know that the change was to come to me, and my people didn't know it; they felt so rebellious and so unhappy when I was snatched away that I, too, felt the same. It was a good while

before I could come to them, it seemed as if a dark shroud hung about the place and hid everything in its gloom and nothing to give light, but I could not get away either because I had my own attraction there. But after a while I went further into spirit life and dear Aunt Susie was there to give me such a happy home, where bright flowers bloom and no sorrow strays, and where all the associations were sweet and contented and I have been there, I think, about as many years as I lived on earth. Some of my own people have come over since. But a few still live here, and I have been trying to send a few words. Sometimes I could come near to I, wise, and once or twice she thought that I called her by the old familiar name of "Lou," but she did not realize that it was really I. She has made changes and taken a new name, yet I know that the old love is there for her little sister. I wish to tell her that the little one that passed on, and made her so unhappy, is safe in the Summerland; she is with me and other dear ones who guard her well, and she is truly a blossom in spirit, in beauty as well as name. My home was in Philadelphia.

JOSEPH ANDREWS.

The years roll by as swiftly as the wheels of time revolve and I realize that nearly a score have passed since I was taken to the other life. Four score were allotted to me, I had trials and burdens to bear, and hardships to meet, but they were only a part of my life's discipline. I had many blessings too, and they were sweet to my soul, and as I run out the length of years, I did not fear, for if one has lived a life of right doing, happiness must surely come to him; not as a reward but as his belonging, and so I went beyond and was contented. I return to-day to express kindly feelings to those who yet run along the shores of earthly time. I give them good thoughts from my spirit home. I have no desire to return, but do desire to lighten the burdens and make a little sunshine in the life of those who are toiling along, weary with the cares and trials of the day. I have a fellow-feeling for human-kind—so if I find one tottering along the road, I try to make it lighter for him, so that he will have less hardship to bear. I suppose I shall be better known in New Orleans than I would be in these parts, and so I announce myself as from that direction. Many years have passed since I went to the spirit world and I find myself claiming that as my home and country, and not any particular locality in the material sphere.

FISHER M. CLARK.

I trust I am not intruding? (Not at all) Thank you. As an old Spiritualist I feel that I am at home in an assembly convened for holding communications with the higher life. I have been kindly received by your spirit president and invited to say a few words which I am glad to do. Good, old Judge Edmonds accompanied me here to-day and introduced me to the assembled guard on your spirit side, so I feel I have entrance under distinction, and I am glad to have such companionship. I came from New York City, although I am not now residing in Gotham as I was during earth life. But I am still in sympathy with good friends and acquaintances there, and like to visit the homes of my dear ones, and the places where they used to meet and mingle my influence and thought with theirs. But, I trust, I am not earth bound enough to remain in any earthly locality all the time, so I report that I have a spirit home. I have occupations that keep me busy elsewhere. I have a good deal to do since I went out of the body about five years ago, and I tell you it makes a man feel good to have plenty to take up his mind and thought in energy, especially when the work is for human advancement in general; and one needs to work carefully in order to lift himself to higher conditions. I suppose that the very highest of human beings are willing and anxious to help and to benefit others, and so we all have something to do and, if anything is worth taking hold of, it is worth doing thoroughly, and I find it so on the spirit side. Had I remained in the mortal form to this day, Mr. Chairman, I would have passed the eightieth mile stone of life, but I do not feel as if I were an old man, an invalid and worn

in spirit, but rather like that energetic power which the poet, who came first, voiced in his own beautiful way, as bringing youth and everlasting strength even to tottering age. But I was only a child in spiritual experience and intellectual advancement compared to the elevation and progress of some of the grand masters of wisdom and science and philosophy that I am privileged to listen to in the spirit world. I wish to give my greeting to my old friends, and tell them, I have been greatly interested in the cause; I am glad it is going on; I hope they will keep it well to the front as far as their efforts can do so. I have seen friend Newton, and find that he is going right to work to be a main stay where such power is needed, and he will be felt.

VERIFICATIONS.

To the Editor of LIGHT OF TRUTH.

In the issue of March 21st there is a message from Betsey Barns. Said she lived in Farmingdale Maine. I have seen a person who lives in the neighborhood, and he states it is correct that she wandered away from home on Saturday, and on the Sunday following one hundred people searched the woods, but could not find her. This was about the 10th of November, and on the 25th, Thanksgiving day, she was found just as she described in her message—in a bag.

Gardiner, Maine.

To the Editor of LIGHT OF TRUTH.

In your issue of March 14th was a message from spirit James A. Wright, who comes to your office with Peter Wright to give greeting to friends, and to send a wave of spiritual influence to his former associates in Philadelphia. The writer knew those spirits in earth life since boyhood, our parents being "Friends." J. A. Wright was many years head of the Peter Wright & sons shipping office. The spirit's earth life was made up of practical matters, and yet he is glad to say there was within him that which was strongly spiritual that which will help him to grow on the other side. Again, the spirit refers beautifully to soul progress: "I am amazed almost at the wonder and grandeur of this spirit world, yet I feel that I have only commenced to take the first step; that there is much to do before I shall be fitted to pass on in broadening fields of life."

Salem, N. J.

To the Editor of LIGHT OF TRUTH.

The issue of your paper of March 28, 1896, contains a message from Mrs. Laura A. Spear to her St. Louis friends of some length, and will be recognized by many. Mrs. Spear passed out last year, leaving a void among us which has never since been filled. The message to her friends left behind is so like her in language and sentiment that it would be at once recognized by her intimate friends, who "keep her memory green," as one of the brightest teachers of the grand philosophy, whose acts ever harmonize with her words. So gentle in disposition, kind in heart, and soothful to the troubled spirit, who rejoices at the message, so like the loved one who left them sorrowing for her place among the angels of peace and love.

St. Louis, Mo.

To the Editor of LIGHT OF TRUTH.

I noticed a few weeks past a communication from A. J. Cary, a prominent citizen of our town; and also the name of Augustus Wilson and others which I fully recognized as being correct. I am much obliged for the communication, and hope to hear in the near future from some of my dear friends.

Parsons, Kan.

Those who do not notice the little things of life are still in a fog. But a copy of the LIGHT OF TRUTH will awaken them to their surroundings. Remail.

Arrogant, self-sufficient, and self-opinionated spirits prefer to wander in darkness, and to stumble on over a rough and thorny road, rather than to acknowledge their short sightedness and admit a desire to be guided right. Only suffering, keen and severe, will bring to such the needed help.—"Life and Labor in the Spirit World."

OBITUARY.

J. LORAIN.

Passed to the higher life January 9, 1896, aged seventy-two years, four months, and fifteen days. Mr. Lorain was born in Allegheny Co., Pa., and came to California in 1878, and settled in El Dorado County.

The purpose of this sketch is more especially to attest to the abiding faith and confronting assurance of a belief in the spiritual philosophy.

Mr. Lorain embraced Spiritualism many years ago. The evidences of his own interior perceptions rendered steadfast his belief in a continued existence beyond earth life. He passed away happy in that belief. His expression was, "death, so called," has no terrors to those who recognize it to be simply the opening of the door to a brighter and more perfect life.

M. A. HUNTER.

RYALINE H. DAVIS.

Passed to spirit life from Buffalo, N. Y., March 15, 1896, daughter of the late Horace Wilson, aged thirty-five years.

Mrs. Davis came of a family of Spiritualists of many years standing. She leaves a husband and three little daughters, the youngest five years old.

The remains were cremated, and the dust returned to mother earth. Her request was that there should be no mourning. Loving flowers covered her in profusion.

The services were held at the crematory. Our good sister, Mrs. A. M. Glading, of Dorchester, Pa., being present. The friends listened while she paid a touching and tender tribute to her memory.

A FRIEND.

MRS. R. C. LAY.

Passed out at Bellevue, Iowa, March 11th; was born at Ringhampton, N. Y., March 17, 1851, her late residence being Chicago, Ill. Two weeks before her transition at her request she was taken to the home of her niece, Mrs. Wm. Spicer, Bellevue, Iowa.

Knowing the end was near, and wishing to be near relatives she was accompanied by her daughter, Mrs. Jos. W. Hall, of Leadville, Colo., and her son, Dr. W. F. Lay, of Chicago, the latter remaining with her until the end, granting every wish and doing all loving hands could do.

The funeral services were carried out according to her belief; no emblems of mourning being visible; a beautiful bouquet of flowers, tied with white ribbon, hung on the door, and flowers shed their fragrance in the rooms. The pall bearers, and the loved ones left behind, wore beautiful bouquets.

Mrs. J. M. Harvey, of Magnoketa, Iowa, conducted the services from the residence of Mrs. Dr. J. P. Roach, March 14th, the large parlors being crowded to overflowing. The remarks and the whole service by Mrs. Harvey were beautiful and impressive, and left a good impression upon the people concerning our beautiful philosophy.

Four children survive her, George W. Lay, of Grand Junction, Colo.; Mrs. Jos. W. Hall and Ella A. Lay, of Leadville, Colo.; and Dr. W. F. Lay, of Chicago, Ill., with whom she lived; also a grandson of twelve years of age, W. Parker Harvey, whom she raised.

While the dearest friend on earth has passed from our mortal sight, we know she is with us in the spirit, therefore enabling us to become reconciled. She was true to the convictions of her belief, being at all times fearless and ready to battle for the cause of humanity, passing out peacefully and prepared.

Life and Labor in the Spirit World.

This book contains a graphic description of localities, employments, surroundings, and conditions in the spiritual spheres. It was dictated by members of the spirit band of Miss M. T. Shelhamer, at the time medium of the *Banner of Light Free Circle*.

Its motto is "The refulgent ray of Truth is all-piercing; it can never be quenched; its light shall yet illuminate the world" and is a cue to the narrative following.

It was written in the quietude of the home life of the amanuensis, when conditions were most favorable, and emits an influence accordingly—something that the sensitive can enjoy in connection with the reading of the narrative.

Bound in cloth; 430 pp.; price \$1.00; postage, 10 cents. Full gilt, \$1.00, including postage. For sale at this office. If

Harrison D. Barrett in Baird, Tex.

"On last Monday evening we had the pleasure of listening to an address delivered in the Court House by Prof. Barrett, President of the National Spiritualist Association of the United States. While we do not agree with the professor in his spiritualistic views, yet he delivered the most logical, masterful, and reasonable lecture we have ever listened to upon the subject. He had a large and very attentive audience, and at the close of the lecture complimented the people of Baird very highly upon their attendance and deportment. We hope to have the pleasure of again hearing the gentleman in the near future.—*Callahan County Prodigal*.

The *Mystical World* (Canningtown, London) "would be pleased to hear from anyone who can suggest a method for curing selfishness." Here is an opportunity for those who—conscious of the fact—have risen above it. Experience being the only absolute knowledge we possess, it may be supposed that the above would be the only competent teachers in this science.

BOOK NOTICE.

YE THOROUGHNESS, by Novus Homo. 128 pages; paper cover 50 cents. The Robert Clarke Co., 31—39 East Fourth street, Cincinnati, O.

The aim of this book is good, for it tells all about man—first as an animal; second as a magnetic battery; third as man Americanized. But it treats of him only on the physical plane, and in part second it explains all the phenomena occurring through him at seances on strictly material grounds. Electricity is the medium. The author is in advance of those who have no other hypothesis than fraud to offer as a solution for the phenomena. Electricity, at least, will not deter Materialists from investigating the facts spoken of; and nine out of ten will want to know the cause behind the electricity. The result may be inferred. Let the book go forth on its mission. It will help humanity more than the author hopes for.

BOOKS RECEIVED.

The White Wreath Poem and other Poems, by Alice H. Pefschler.

The Lungs, Basic Principle for their Healing and Development, by J. J. Fox, M. D.

The Nazarene and other Rhymes, by T. D. Curtis.

American Liberator, by Robert H. Vickers.

Those who deceive themselves will deceive others in like proportion, or vice versa as a retributive action of the law that governs human growth and development. But the LIGHT OF TRUTH does neither. It tells a straight story, and those who take it for a little while will soon find this out. You need not fear, therefore, to send a sample copy to your friend in the home circle, whether in city or country.

Workers in the higher life do not find enjoyment in bringing their own productions to earth, but their highest blessing is in being able to impress, work upon, and guide the hidden, inner powers of souls in mortal forms.—"Life and Labor in the Spirit World."

Bubbles or Medals.

"Best sarsaparilla." When you think of it how contradictory that term is. For there can be only one best in anything—one best sarsaparilla, as there is one highest mountain, one longest river, one deepest ocean. And that best sarsaparilla is—There's the rub! You can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chemists. But then do you need to test it? The World's Fair Committee tested it,—and thoroughly. They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair except Ayer's. So it was that Ayer's was the only sarsaparilla admitted to the World's Fair. The committee found it the best. They had no room for anything that was not the best. And as the best, Ayer's Sarsaparilla received the medal and award due its merits. Remember the word "best" is a bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsaparilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it gold. The pin that pricks the bubble proves it wind. We point to medals, not bubbles, when we say: The best sarsaparilla is Ayer's.

Entered the Postoffice at Cincinnati, O., as Second-Class Matter.

LIGHT OF TRUTH.

Is issued every Saturday by
The Light of Truth Publishing Co.

C. C. STOWELL, President and Managing Editor.
WILLIAM J. HULL, Editor.
and A. F. MULLER, Associate Editor.
ROOM 7, 112 N. W. ST., CINCINNATI, O.

Terms of Subscription.

The LIGHT OF TRUTH will be furnished until further notice at the following terms, invariably in advance.

One year,	\$1.00
Club of ten a copy to the one getting up	7.50
Six months,	.50
Three months,	.25
Single copies,	.05

REMITTANCES.

Remit by Postoffice Money Order, Registered Letter, or Draft on Cincinnati or New York. It costs ten or fifteen cents to get checks on local banks cashed, so do not send them. Postage stamps will not be received in payment of subscriptions.

A Fable. With Apologies to Æsop.

Once upon a time a mountain was in violent commotion from some unknown internal cause which frightened the people far and wide and wise men journeyed thither to view the alarming phenomenon. The mountain had periods of this peculiar disturbance when weird sounds were heard as of a huge man in distress and groaning, and the mountain would heave and away and quake, and the wise men were sorely vexed to account for these strange things while the soothsayers plied the gods for succor and there was no relief. The people round about became violently disturbed by disputes regarding the groaning mountain, and the wise men kept on being wise and disported themselves with various bold and unconvincing theories concerning the mysterious riot, some saying that the gods were waxed wroth and dire vengeance was about to be visited upon all that land. One day the people came to the mountain and brought sacrifices, and the mountain heaved and bellowed, and amidst the sore affright of the people the mountain tipped over and out crept a mouse.

The above is the only striking analogy we can think of to the culmination of the work of the American Branch of the English Society for Psychical Research as set forth by its secretary, Richard Hodgson, in the current number of *The Forum*. For several years the mountain of Psychical Research has been emitting various and recondite sounds and rumblings, which indicated a violent disturbance in the gray matter of the corpus coliseum of its brain formation, and there are thousands of people who really expected some appalling calamity to occur in connection with man's immortality sooner or later. The question of a future life and the possibility of an influence emanating from the dead, so called, was tenderly confided to the findings of this great society and the keen observation of Mr. Hodgson, and those who are familiar with the inscrutable findings of petit juries and congressional committees have in the past been elated and enlarged more or less by the "Proceedings" of the mountain of Psychical Research.

But now the surges have ceased to roll; the mountain no longer reverberates with the echoes of a world's distress. Mr. Hodgson has stepped forth. Mr. Hodgson is now in the broad glare of daylight and the earth jogs on. Those who know Mr. Hodgson recognize the importance of his pronouncements. He relates certain phenomena, connected with the death of a friend of

his, through the mediumship of Mrs. Piper, which establishes to his satisfaction the fact that his friend has survived the death of his body and sums up as follows:

"Now, of the different *prima facie* suppositions that might be applied in explanation of the phenomena of which I have tried to give the reader some idea by the cases cited, there are two that appear most plausible. One is telepathy from the living, the other would include also telepathy from the dead. I have myself been driven to the latter, a form of the spiritistic hypothesis. The shuddering and quaking of the mountain was due entirely to Mr. Hodgson's feelings when he saw that 'the spiritistic hypothesis' was his inevitable refuge.

The problem of immortality can now be said to be authoritatively settled. The LIGHT OF TRUTH would gladly reproduce Mr. Hodgson's well written article if it contained anything that would particularly interest the Spiritualists of the country, but as similar experiences convinced thousands long before Mr. Hodgson got under the mountain we shall have to omit its publication.

A Dollar Spiritualist.

One Baldwin, who says he hoodooed the Yogis of India into the belief that he is a "White Mahatma," has been raking in the dollars of the Rochester, N. Y., sensation mongers and incidentally giving out that he has no faith in Spiritualism, although he is kind enough to say that there are some phenomena connected with it that can not be brought about by deception or sleight-of-hand. He himself is a thorough trickster, according to his own confession, and claims the right to resort to any chicanery to delude his spectators. With this in mind the statement of the Rochester papers that Baldwin would take away a barrel of money indicates the mental calibre of the citizens of that city.

Baldwin relates a number of instances showing the mediumship of his wife, but he is clever enough to hold on to his trade mark when speaking of it. The trade mark is the commercial value derived from repudiating the sources of her powers as a clairvoyant to the end that more dollars, which he says is all he is after, may be mulcted from the credulous who rush to see "the show." Mr. Baldwin says he believes in clairvoyance and hypnotism. If so, his disclaimer against Spiritualism is worthless, because clairvoyance and the various fields of hypnotism belong to Spiritualism. It is doubtful, however, that the devotees of humbugism will see the point.

A TRIPLE MURDERER, Romulus Cortell, at Akron, O., who confessed recently, alleges that the devil told him to do the deed in revenge for an unpaid debt of \$7.00. This must have been the Christian devil as that is the only system of religion which subscribes to one, and Cortell must have been a Christian to believe in the efficacy of the devil's temptation. Being part and parcel of the religion which teaches of such a being, the former becomes responsible for the crimes attributed to the latter. Spiritualism has no devil, but it teaches individual responsibility instead. Now, which of the two systems is the most conducive to crime? Prison statistics tell the tale.

Read "Life and Labor in the Spiritual World," an exponent of the spiritual existence of man. 68 pages; cloth bound \$1.10. For sale at this office.

An Important and Timely Subject.

"Conditions"—viz., surroundings, associations, and means to ends—have much to do with the unfoldment and best usage of mediumship. If these be of a high order and such as supply harmony, magnetism, and other favorable influences to the instrument of spirit ministrations, the results will be most beneficial to our cause. Much has been said and written concerning the places of meeting where Spiritualists congregate to listen to the teachings of inspired lips, and although it is true that the angels are not dependent upon richly cushioned pews and finely tinted walls, for the expressing of their truths through medial channels, and that as fine a discourse may be delivered or as convincing a test of spirit identity, where bare walls and wooden seats only emphasize the barrenness of poverty, as where silken pile and artistic scenes decorate ceiling and pew, yet it must be conceded by thinking minds that refined appointments and aesthetic environments add much to the attractiveness of hall or temple, and assist in making the speaker or medium feel at ease.

We may sneer at the custom of Churches in adorning their walls and windows with tinted hues, in providing rich music and beautiful appointments to allure the worshipper, but all these accessories have a place in the spiritual elevation of mankind. Give our platform speakers the conditions for coming under the loftiest inspirations that pastors of Evangelical Churches have, furnish them with a handsome meeting place, where the tread of the gathering audience is modulated to softest tones by the carpeted pile, the light is tempered to exquisite rays as it streams through stained windows, and the music breathes in melodious waves upon the air, and we will find them reaching altitudes of intellectual expression and of inspirational power which will astonish the world.

It is wonderful what spiritualistic speakers can do in the midst of bare walls and uninviting surroundings. Nine ministers of theology out of ten would be appalled at the prospect, even with a carefully written sermon in their hands. But give to our platform workers the surroundings and accessories of refinement and beauty that they and their exalted guides deserve, and even the thoughtless world would hasten to sit at their feet and drink in the glory of their themes. This is an important and timely subject and one which Spiritualists should ponder to practical ends.

Our Vote.

The persecution of Spiritualism, which still exists to a small extent among way-back communities, is based upon the erroneous idea that Spiritualism leads to insanity or crime. People of this turn of mind never consider that Christianity might be viewed from a like standpoint.

The evil is not in the system, but in the man—the convert. Any kind of religion will affect some people's mentality—especially that of old reprobates. Coming from a materialistic atmosphere into the more balmy one of religion or soul science creates a revolt in their spiritual nature that is as baneful as a draught of ice water on a hot stomach. Religion must be given to such in homeopathic doses.

Seeing crime in Spiritualism, therefore, is a matter of prejudice—cultured

by hearsay. We may say the same of Christianity if we wish to judge the crime committed in its name by people recording themselves in prison books as Christians—about 6000 to one Spiritualist.

To legislate against Spiritualism, its mediums, therefore, is as unfair as it is inconsistent. Statistics show the majority of crimes are committed by Catholics—undoubtedly due to a large percentage of ignorance among the adherents of that religion. Then why not legislate against Catholicism? It would be more consistent considering the facts by comparison. But no, this Church has many votes. Our Constitution seems to be as much enough when it serves a political purpose. It thus behooves Spiritualists to learn how to vote. They need not an entire ticket. Let them simply exercise their influence or cast their lot against individuals opposed to the act accordingly. Others will soon learn its meaning and act accordingly.

A Worthy Move.

The New York Conference of the Methodist Episcopal Church has taken a meritorious stand against National appropriations for the maintenance of sectarian schools. It will be recalled that the House has already decided to grant any further appropriation of this kind and the matter now rests with the Senate. The discussion has been brought about by the perennial stand on the United States Treasury by the Roman Catholics for money to carry their work among the Indians.

The mouthpiece of the sentiment of the conference above alluded to was the Rev. C. C. McCabe who, with a large majority of his associates, gave the Catholics a severe drubbing, and finally adopted the following resolutions which were forwarded to the Senate.

Whereas, We learn that the House of Representatives has, by a large majority, refused to grant further appropriations to certain sectarian schools which for years have been supported by an average annual expense to the Treasury of the United States of \$200,000; and

Whereas, The bill as it passed the House soon to be acted upon by the Senate; therefore be it

Resolved, That the New York Conference of 300 ministers of the gospel, representing 150 members and adherents, and as fellow believers in Methodist doctrines and history, representing 10,000,000 of communicants and adherents in a republic, most heartily approve the action of the House of Representatives, and we earnestly request the Senate to pass the bill and the President to sign it, so that this great wrong committed against the taxpayers and against the spirit of the National Constitution may be forever.

The sentiment of a total disunion of State and Church receives in this action a strong indorsement.

The man on the Tiber will finally learn that his minions, embodied in a decarnated, can not control the sentiment of liberty in this country. Although we maintain that there can be no real liberty until priestcraft is dethroned, still the vigilant eye of the patriot will keep the hyena of Romanism chained.

One half of the world little knows how the other half lives, or rather suffers, and when any remedy is discovered that will have a tendency to decrease human suffering, every true philanthropist will most heartily rejoice. With others we rejoice that a good remedy as Peruviana, advertised in another column, is offered for sale to every one in need. Its marvelous cures of weak and wasting diseases, Bright's disease, etc., astonish medical men. If in need of such a remedy our advice is, "give it an immediate trial."

Electricity as a Heater.

Attention has been drawn from time to time in these columns to the new method of heating by electricity. No force in nature has ever made such rapid strides in utility as the subtle agency now pounding away at the door of progress. That it should supersede the present methods of heating buildings is as logical as that it should become a charm and convenience in illumination. The objection heretofore has been principally on the ground of economy, but it is now claimed by a New England company, which is inaugurating the new system, that the cost is no higher, all things considered, than any other good system, while the conveniences are manifold and suggestive of improvements far reaching and beneficial.

Health, safety, adaptability, cleanliness, and control are among the points in its favor. The system can be used anywhere that electric connection can be obtained, and the economy is felt in the amount of electricity used, heating only such rooms as are needed and shutting off the heat in other rooms which method in heating systems now in vogue does not materially reduce the amount of fuel used. There will be no dirt or dust, no escaping gas, no burnt air, no handling of coal and ashes, no chimneys required, no defective flues, no attendance required, no waste of fuel. This will operate to reduce insurance rates and the cost will depend on the cost of producing the general current of electricity.

These are the features which will soon do away with the present cumbersome apparatus for heating our homes, factories, and workshops.

WHATEVER the Church can not put down it appropriates to itself. Knowledge—the soul of civilization—suffered in its ascendancy by its advocates being burned or tortured. But it would not down, and now the Church claims to be the mother of civilization. Spiritualism was variously killed by its mediums being persecuted as witches. But a Constitution that guaranteed religious freedom to all added another impetus to civilization that made it possible for Spiritualism to live. Its teachings are already sounded from many pulpits. Some day it will be claimed that Spiritualism is of biblical origin and rightfully belongs to the Church. The X rays is a newly discovered light, which promises to encroach upon our spiritual theory of Vibration, and may possibly unite material with spiritual science. In that event all intelligent people will find themselves students of Spiritualism *volens volens*, and theology will be left in the dark with only the ignorant to support it. Will it then, in its desperation, claim the X rays as of Christian origin on the hypothesis that X symbolizes the cross and is a ray from Calvary? Not impossible.

THE Rev. Dr. Munhall, of Rochester, N. Y., has concluded that his say on the merits of the "Woman's Bible" is in order, and reports of his recent philippic against the book contain the following choice bit of pharisaic billingsgate. "I am of the opinion the Woman's Bible is of the devil. When any woman, or body of women undertakes to cut up God's work, leaving only the parts most suited to their wishes, it shows that the devil is still in possession of them, as he was in possession of the first woman."

Elizabeth Cady Stanton and her associates will please note.

The Raine's Sunday Law in New York.

The farce of legislating above the public pulse, as it applies to the liquor traffic, has taken a serious turn in New York State in the provisions of the Raine's Sunday law which went into effect on the 5th inst. and was generally observed throughout the State. In New York City it was said to be the driest Sunday on record. The unique feature of this law, which in a single day did more to close the saloons than all previous enactments, is the simple requirement that all blinds and screens shall be removed from the windows, so that an unobstructed view of the bar and fixtures or the interior may be obtained. In consequence of this a single policeman is able to keep every saloon on his beat tightly closed, because he can see all that goes on inside.

The probability is that great antagonism will be aroused against the law for all this, and there can be no doubt that rank injustice has been perpetrated upon a large number of innocent people. Besides, it is not going to quell men's appetites for drink, and the effect will be that New York will become a State of law breakers rather than of law-abiding citizens. The moral effect of attempts on the part of legislative solons to legislate morals into the people or habits of life out of them has always been disastrous to morality. It will be so in this case. Intrigues on the part of saloonists to circumvent the law and the appetite for drink on the part of the public will make the law a farce and redound to the degradation of morals.

SINCE the heads of police departments and others enthroned in local government have taken it upon themselves to arrest or order before them citizens without warrant or cause, it is time for the latter to form protective associations for the purpose of entering suit against such cases, and all citizens of a community should become members of the same. It is a sad state of affairs when people must seek protection from those whom they have honored with high places in government.

THE Ohio Senate has passed a Civil Service law. May the House concur; for it is about time when scanning the many in official costume whose very physiognomy depicts ignorance, inability, and incompetency to hold office or govern their betters. Politics in place of probity is the cause of our present financial depression and discontent. Material happiness is dependent on the money question, and the latter can only be sound when the government is sound with patriots and not politicians in office.

ANOTHER dear correspondent now tries to convince us of the opposite concerning our last editorial on the Robert's question. We have given both sides a hearing already, and would like to believe both sides for the kindly feelings we have for them, but both can not be right at the same time, and yet both may be under circumstances. May we all be forgiven for our shortcomings—both for trying to be charitable where it is undeserving, and for not being so when it is needed.

A book that will elevate in thought and sentiment is "Life and Labor in the Spirit World." For sale at this office. Price, postage paid, bound in cloth \$1.10; full gilt \$1.50. 430 pages.

Cure Consumption and Lung Troubles

Medical Department
T. A. SLOCUM COMPANY,
(Incorporated under N. Y. State Laws)
MANUFACTURING CHEMISTS,
181 and 183 Pearl St.

NEW YORK, April 11, 1896.

Editor LIGHT OF TRUTH—I have an absolute remedy for Consumption and all Throat, Chest, and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE TWO BOTTLES to readers who will write me their express and postoffice address.

Sincerely,
T. A. SLOCUM, M. C.,
183 Pearl St., New York.

Dictated by T. A. S.

This proposition is good any time. When writing the Doctor, please state you read his letter in the LIGHT OF TRUTH. and greatly oblige—THE EDITOR.
The New York Recorder says: "Knowing his remedy as he does, and having unbounded confidence in its beneficial results, based upon experience, the great Chemist considers it his religious duty—a duty which he owes to humanity—to donate his infallible remedy. There can be no mistake in sending for these free bottles—the mistake will be in overlooking the generous offer. T. A. Slocum is without doubt the most eminent Chemist in America. He holds thousands of testimonials endorsing the Slocum System of Scientific Treatment from sufferers greatly benefited and cured."

A CORRESPONDENT suggests that we withhold the errors of Spiritualist mediums as the Church papers do of their ministers. We have no errors of Spiritualist mediums to withhold. Because some unprincipled people have mediumistic powers and use them for selfish or venal purposes does not make them Spiritualist mediums. It is such whom we expose for the benefit of the inexperienced Spiritualists and new investigators that they may not become discouraged or disgusted with Spiritualism. Spiritualist mediums do not resort to deception.

It is often claimed that the higher senses or qualities of the human spirit can be developed without the aid of Spiritualism or the spirits, but never told how it is done. Either these claims are imaginary boasts or are held secret for false reasons—perhaps for gain. In either event Spiritualism rises superior to all occult systems in that it extends its light to all mankind without fear or favor.

Toledo, O.

The Committee on Ways and Means of the First Spiritualist Society have been unavoidably hindered in expressing their appreciation of Mrs. Steelman-Mitchell's services as lecturer for them during the last weeks in March, but they trust it is not yet too late to do so. She is an eloquent speaker under inspiration, so strongly magnetic as to hold the earnest attention of her audience from beginning to end of her lectures, with certainly no perceptible effort. Her tests of spirit-return are usually very accurate, her guides seeming to take special interest in strengthening her phase of mediumship. She is exceedingly careful—being of a temperament very sensitive to doubt or misconception—to work under test condition, or in some manner calculated to prove her entire honesty of purpose and action. There is no question that honest, earnest endeavor of this kind is calculated to advance the cause most rapidly. She also conducted the anniversary services, March 29th. She was assisted by the pastor of the society, Mrs. Dr. Weyant—to whose faithful and continuous effort the Spiritualists of Toledo owe very much, and also by local speakers and mediums. The exercises were exceptionally interesting. The morning and afternoon services were fairly well attended, and the evening exercises, which Mrs. Mitchell conducted by herself, giving a most eloquent and interesting lecture, followed by tests of spirit return, were given to a crowded house.

It was a matter of regret that Mrs. Mitchell could only be with us on three Sundays. But in closing we can only repeat our warm appreciation of her work with us, and hope that she may everywhere attain to the success and fame she so surely merits as an individual as well as an inspirational and test medium.

J. ALISON CUSHING,
MRS. L. M. KNIGHT,
MRS. ELIA WOODWARD.

CURRENT EVENTS.

The Ohio House of Representatives has passed a bill that makes it a misdemeanor for "one person to treat or offer to treat another person to an intoxicating drink." The high hat law, aids the theater-goer in seeing the man on the stage; this law prevents him from "seeing a man" off the stage.

Ohio has added to its many "anti" laws an anti-fusion law, which prohibits two parties from nominating one and the same candidate. This measure gives the party of pluralities dominant power until the opposing parties adopt a single name. The next measure will probably be an anti-party law to prevent the nominating of more than one candidate by the people. It would not be impossible in the face of other deals—not consistent with justice and the rights of the people—that are now being made.

Schlatter, the healer, has turned up again in New Mexico. According to reports he cures, and without wearing a briar-wreath. But he imposes a forty-days fast on himself. No doubt a moderate degree of fasting is beneficial to spiritual or magnetic healers—especially before a stubborn case, but forty-days is unnatural, and creates doubt in the minds of the non-religious, and prejudice or horror in the hearts of the Christian devotees. The sooner natural healers drop all ceremony and adopt a little common sense in connection with their healing the sooner the world will accept it.

The New York Sun editorially says. "The doctrine of immortality of the soul rests solely on faith. It is not possible to find any merely scientific ground for it to stand on."—"What the Sun doesn't know is not worth knowing" should henceforth become the motto of this Solomon among the newspapers, since it has dishonored it old complementary quotation, "If you see in the Sun it's so," by a direct contradiction of the truth concerning the doctrine of immortality. Spiritualism proves it on scientific grounds. But what some people can not comprehend they deny or disbelieve. Rev. Jasper says the sun "do move," but he didn't mean the New York Sun. That has become a fixed star—fossilized, frail, and foggy. Only way-back papers now a-days deny spiritual phenomena, which imply immortality.

Results Tell the Story.

A vast mass of direct, unimpeachable testimony proves beyond any possibility of doubt that Hood's Sarsaparilla actually does perfectly and permanently cure diseases caused by impure blood. Its record of cures is unequalled and these cures have often been accomplished after all other preparations had failed.

HOOD'S PILLS cure all liver ills, biliousness, jaundice, indigestion, and sick headache.

MISCELLANEOUS.

Written for the LIGHT OF TRUTH.

SPIRITUALISTIC JINGOISM.

Threshing Old Straw.

F. H. REMIS.

During the Turco-Russian war in 1877-8, there was a party in England who used the cause of the Turks, and was fond of singing at music halls a famous popular song, the first two lines of the refrain of which were:

We don't want to fight; but, by Jingo, if we do,
We've got the ships, we've got the men, we've
got the money, too.

Hence the word "Jingo" has come to stand for one clamorous for war, or one who advocates a vigorous and aggressive foreign policy.

Spiritualism has its Jingo class. They delight in a vigorous and aggressive foreign policy—a war upon the crude, primitive religious conceptions of a by-gone age. They never seem to realize that with the majority of thinking people the ideas and theories that they combat are obsolete—that they are simply threshing over and over, again and again, that same old straw. No wonder, if in weariness and despair, we should be led to exclaim, 'O Lord, how long?'

Why should those who have so much to say about the evolution of the race carp, criticize, and ridicule the crude and childish religious conceptions of man in the primitive stages of his development? Why make idle merriment over the necessarily feeble and struggling steps, ever upward and onward in the evolutionary process? In the infancy of the race, why expect exalted conceptions of a supreme being? Because of low and imperfect ideas of the Infinite, we are told of the man-made "dead gods" of the past. We might with equal logical consistency conclude there was no earth, because in his ignorance man supposed it to be flat, and to rest upon an elephant or a tortoise; or that there was no solar system or no universe, because man had false conceptions of astronomy. While man was in ignorance of all scientific truth, why should we expect him to find out the Almighty to perfection? Or why conclude there was no god because he could not? One writer says: "God never made man, but man made God." Another makes man the central intelligence in the universe. If so, he should be able to grapple with those universal forces which move obedient to eternal law. I do not blame any one who does not believe in God. We believe what we can. No one is culpable for his honest belief. Belief is founded, or should be, on logical conclusions from certain facts which can not be evaded. One may profess to believe what he does not, but that is not his real belief. His belief may rest upon fallacious and illogical conclusions; but if he is open to conviction, anxious and willing to receive all possible light, without bigotry or prejudice, he is more to be pitied than blamed, if he is still in the dark. The Atheist can find no evidence of an intelligent source—a god, in the admitted "manifestations of law, order, plan, adaptation, co-ordination, and harmony seen to exist in nature." The Deist sees and recognizes this evidence. The Atheist's blindness does not disprove what the Deist sees—denial, negation, proves no thing. A very small minority of mankind are blind. A very large majority of mankind can see. The immense majority will be slow to concede that he blindness of the infinitesimal minority disproves their sight.

A writer in the LIGHT OF TRUTH (John Wesley Dally, M. D.) in almost rapturous laudation of Mr. Mitchell's atheistical contribution in a former number, says, "It is worth a five years' subscription." Possibly a hundred other readers might revolt at what seems so acceptable to the doctor, and think differently. It would be a bold and audacious presumption for either Mr. Mitchell or Dr. Dally to assume that it was any less difficult for them to prove there is no god than for me to prove there is.

In a former article I have said all I care to say about Mr. Mitchell's logic. Dr. Dally supplements what he has said with the following: "If we have an argument supporting the existence of

God upon the fact that law, order, design, plan, adaptation, co-ordination, and harmony seem to exist in nature, then God must have a creator, too, as he could not have imparted to nature—to the universe—properties that he himself did not possess." And he says further that this line of argument "enforces polytheistic ideas upon us, and gives us an endless line of deities through which law, order, design, plan, adaptation, co-ordination, and harmony descend," and he informs us that this is "readily apparent." I is not readily apparent to us. When the early H. drew writer said, "In the beginning God created the heaven and the earth," he meant merely to declare as clearly as human language would enable him to do so, that creation antedated time; that it was coeval with God—eternal; that the origin of things was divine; that the phenomenal was from the spiritual, and not the spiritual from the phenomenal; that matter was from mind, and not mind from matter. The atheistic Materialist has reversed the order. As a Theist, I do not suppose there was ever, to God, a time when this universe was not, and that subsequently he called it into existence. This is inconceivable of an eternal and immutable being. It is, we believe, the necessary and eternal sequence of the divine existence. God does not experience a succession of events. With him there are no yesterdays or to-morrows. With him all things are coeval. To an eternal being there can be no prior and subsequent, in the order of time, as in mortal experience. In our human language we speak of creation as antecedent to its effect, but with God an eternal cause and its eternal effect are alike eternal. Creative energy does not imply effort and volition as with mortals. Omnipotence is infinitely transcends all necessity for effort or volition. God does not think, because omniscience precludes all necessity for thought. By no process of ratiocination could anything be brought more directly under the divine and universal cognizance than it eternally is. God does not design or plan, in the finite human acceptance of those terms, because his necessary and eternal creative method transcends such finite conceptions and limitations. He is design, He is plan, He is law, order, and harmony; that is, all these are eternally involved and consistent with his own being.

God is a spirit—of one, and only one, infinite spiritual substance. Out of very necessity there can be but one infinite spiritual substance. He fills all supposable space. His center is everywhere; his circumference is nowhere. He is the cause of all life. All creatures, in all worlds, live and move and have their being in him. He is, we believe, consciously, simultaneously, and universally present to them all. Infinite being implies an infinite personality. By no spent creative force has God built up a universe outside of him self. There can be no outside to an infinite spiritual being. That creative energy from which all things are evolved is eternally operative. It never slumbers or sleeps. The eternity of the divine being logically necessitates the persistent and eternal operation of his creative fiat. God is immanent in his universe. It comes to us as fresh and vernal, with each succeeding day, as on that first natal morn when the responsive stars sang:

The hand that made us is divine.

I trust Dr. Dally will be able to see that my conception of God implies no "endless line of deities"; no "father of all the fathers" and no "god of all the gods." But I have suffered myself to be diverted, by the doctor's logic, from the main purpose of this essay.

The story of the Hebrew cosmogony, and the allegory of the Garden of Eden, were probably never intended as veritable history. But suppose that these, together with other myths and legends related in the earlier Jewish Scriptures, have corrupted Christian theology. They are practically dead issues to day. And suppose there were among the primitive Jews crude and low conceptions of God? Even their own later prophets discovered and pointed them out? And suppose that during the dark ages of ignorance and superstition many things were done in the name of Christianity in perversion of its spirit? They belong to a dead past, and are no longer living issues.

Looking up and not down, forward and not back; if from far away, in the dim twilight of history, traditions have come down to us in Hebrew legend, Greek and Roman story, or in Indian, Persian, and Egyptian antiquities, of sinless Edens of peace and plenty, with no cares to vex or sorrows to blight, where discord and greed of gain never entered to ravage and destroy—let them serve as inspirations to courage and hope for the better Eden to come. An Eden of perfected humanity, where wars and rumors of war shall be unknown; where the myriad evils which infest our present social condition shall be purged away; where there shall be none to hurt or destroy, and love shall reign supreme. All are hopefully striving to regain somewhere, sometime, this lost ideal Eden.

We share our primal parents' fate,
And in our turn one day
Look back on Eden's wooded gate,
As sad and lost as they.

But still for us his native skies
Tao playing a gong leaves,
And leads through toll to Paradise,
New Adams and new Eves.

Some years ago, at Lily Dale, I listened to a remarkably wise and persuasive platform lecture. The speaker did not assume a belligerent attitude. He said nothing to provoke hostility. He uttered no grievous words to stir up anger. He was inclusive and witty, yet kindly and winning. He did not care whether they were Presbyterians, Baptists, or Methodists, Trinitarians or Unitarians, or whether they believed in close communion and baptism by immersion or sprinkling; it made no difference to him. As a fellow mortal to fellow mortals he came with his loving spiritual message of good tidings of great joy for all people.

By no means let it be inferred that I have not listened to many other lectures from the same platform equally unobjectionable. I refer especially to this on account of its marked contrast to those of a belligerent character. It is the few, and not the many, that from platform and through the press are clamoring for war. They seem to forget that

In the war which truth or freedom wages
With impious fraud and the wrong of ages,
Hate and malice and self-love mar
The notes of triumph with painful jar,
And the helping angels turn aside
Their sorrowing faces the shame to hide,
Never on custom a cased groove,
The world to a higher level moves,
But grates and grinds with friction hard
On granite boulder and dusty shard.

The LIGHT OF TRUTH defends mediums and mediumship from every conceivable standpoint, but it can not tolerate deception in any respect. A careful reading of its columns shows this clearly. As such an exponent of the cause its readers need not fear to remail their papers to investigators.

CRESCENT CITY PHENOMENA

Interesting Facts from Prof. S. W. Edwards.

To the Editor of the LIGHT OF TRUTH.

In the phenomenal phase of mediumship, through the organism of a sweet, quiet unassuming lady, Mrs. Fannie Jones, of Nashville, Tenn., I believe, a new and superior class of manifestations has come to earth, and which, after some sixteen years of experience in the study and investigation of spirit communion, I pronounce to be the best of its kind I have ever witnessed. In a little more than two years, covering the public life of Sister Jones since announcing herself as a "trumpet and materializing medium," she has gladdened thousands of hearts, and established her name both as a lady of unquestionable character and an honest medium.

I am about to speak briefly of a few of the manifestations witnessed and felt in the seances of this lady, whose stay in New Orleans has proven to so many that

There is no death.

Sister Jones came to our city about the middle of January, and established herself on St. Charles avenue. On the first evening of attendance there were nine of us, all more or less mediumistic, seated in a circle, with three trumpets standing upright on the floor. After singing the "Sweet By-and-Bye," the sweet voice of little spirit Opal resounded in clear bell-like tones, and

her musical laugh announced that the invisibles had come. Opal is the spirit daughter of Sister Jones, one year and three months in the physical form, and now, as she says, is "half past two years of age." She also sang very sweetly "Two Little Girls in Blue" and "Sweet Marie." Another spirit, that of a middle aged man sang in a baritone voice with little Opal. This was followed by different spirits speaking to their friends in the circle. Among them was the spirit voice of Marie Bashkir, self, the principal guide of my work, promising to bring grand manifestations in the future. Little Opal then said she would "show us something" upon which there came in letters of beautiful fire-colored light, in plain Roman capitals, the name "OPAL." In the meantime the departed ones were speaking to their friends in the circle, using the three trumpets simultaneously. Following this came the voice of Chief of Police Heiney, after which he showed in spirit light his badge, and he last wore it previous to his assassination a number of years since. Other beautiful manifestations occurred which I have not room to mention. At the close of the seance many were the words of admiration and wonder at what had been felt and witnessed in our circle.

In another seance my wife, who is a fine artist, had placed at the disposal of Sister Jones two small satchets, painted on white velvet, stuffed with cotton and very heavy. These were placed upon the mantel in the seance room, that little Opal might do with them as she wished. During the seance these articles were spirited away. The manifestations varied somewhat, and, like all the preceding ones, were grand and beautiful beyond description.

Attending the next seance, and having in the circle a young man who had played simultaneously the autoharp and harmonica, it brought an increased harmonious condition. The members of the circle, as well as my wife, were gratified by her guide, Marie, taking the autoharp and carrying it all around and over the heads of the sitters, thrumming the strings at the same time, thus showing the strength of this grand and beautiful spirit, who promises to be to her medium, Mrs. Edmunds, what little Opal is to her mother.

I have omitted to speak of many things, but one feels, after sitting in these seances, that there is more life, and that its story has never been half told.

But I must not omit to speak of her kind, genial, and gentlemanly manager, Mr. M. Avery Fitzgibbon, whose many good qualities of character and blending of spiritual forces fit him so admirably for his position. This gentleman is truly in his proper sphere in the seance, besides being a successful business man.

Spiritualism has also been most eminently represented, and its glorious truths masterfully expounded, by Prof. J. Clegg Wright, who was followed by Dr. J. M. Temple, a noted platform medium, magnetic healer, and developing medium. He remained here two months, doing some good work. He has gone to St. Joseph, Mo., and carries many kind wishes with him to the people of that city.

Rev. H. C. Andrews, of Bridgeport, Mich., is now proclaiming the truths to the hungry ones of the Crescent City. Bro. Andrews will serve the Association during April. During the summer and early autumn he is engaged for camp work in Ohio and Michigan.

PROF. S. W. EDWARDS.

Spirit Portraits in Locked Boxes.

I see by your paper that you appreciate news from other cities. As "Progress" is the word with our spirit friends, I am delighted to say they have given us a new phenomenon which we will soon give to the public. Life-size portraits are produced under strictest conditions. Sitter can bring the camera in a locked box (does not leave his possession), and we do not come in contact with same. Perhaps this might be of interest to an Edison, or perhaps more so to a sorrowed mother, as we feel this is for those in darkness, so we send it to the Light for the first time. We may be addressed at 3 S. Elizabeth street, Chicago, Ill.

LIZZIE S. AND MAY E. BANGS.

Lynn, Mass.

The Lynn Spiritualist Association of Cadet Hall, with J. M. Kelly, president, met on April 5th, with unusually interesting exercises.

Mrs. Maggie J. Butler, of Boston, gave two entertaining lectures, and a large number of accurate tests and messages, which were all readily recognized.

We were favored with the presence of Mr. and Mrs. Tyler, colored singers from Boston, who contributed very much to the pleasure of the occasion by their beautiful songs.

Mr. Leslie rendered a very charming solo, and the singing and the recitations by Master Harry Williams and Miss Antoinette Cyr of the Boston Progressive Lyceum were much enjoyed. Mrs. M. C. Chase, of Swampscott, offered the invocations.

Large audiences were in attendance at both services, and many wishes were expressed that we may have the pleasure of meeting Mrs. Butler and her friends again in the near future.

Mrs. A. A. AVERILL, Sec'y.

The Spiritualists of Lynn held two very interesting services at Clerk's hall, 33 Summer street Sunday. At 2:30 a good audience attended the developing, healing and test circle. Mrs. Melba K. Hamill presided at the piano, Dr. S. M. Furbush delivered an invocation and made remarks on "The Power of Spirit and its effects on Humanity." He also gave many tests and wonderful magnetic treatments. Mrs. C. B. Hare spoke on "What Spiritualism has done for Humanity;" she also gave many tests and spirit messages. Mrs. Dr. M. K. Dowland spoke on "Inherent Powers," and gave a number of diagnoses and tests. Mr. W. H. Ronneville gave a large number of tests and treated many for developing. He has a wonderful power for developing. Mr. P. A. Thorner of Marblehead made remarkable cures through magnetic treatment. Mrs. Mary C. Murray gave tests and spirit messages. Mrs. W. H. Rollins of Salem gave fine readings and spirit communications. Mrs. Lizzie D. Butler gave many excellent tests, readings and spirit messages. Edward F. Murray did some fine work with his magnetic power; raps and other spirit manifestations were given through the mediumship of Edward F. and Frank M. Murray. Other mediums also did good work. These circles are doing much good for the cause. Memorial services at 7:30 p. m. in memory of Dr. Arthur Hodges. Floral tributes were given consisting of a harp and wreath, given by T. H. B. James; pillow, by Dr. Charles F. Faulkner of Boston, and bouquets by Mr. P. A. Thorner of Marblehead and others. All made of rare and the choicest of flowers. Lena and Elsie Burns rendered appropriate selections. Mrs. May S. Pepper of Providence R. I., gave a sublime invocation—original poem in memory of Dr. Hodges and a very able address in memory of our arisen friends. Dr. Charles F. Faulkner made interesting remarks and sang a beautiful selection—one of Dr. Hodges's favorites which received a hearty encore. Mr. W. H. Rollins and Mrs. Dr. Dowland made very interesting remarks which were well received by an encore, then Mrs. Pepper gave one of her most remarkable seances of one hour's duration, giving many spirit names and communications and in every case received a ready response of recognition.

The memorial services were continued at Mrs. Dr. Dowland's, meeting Tuesday evening. A fine audience was in attendance. Very able remarks were made by Mrs. Dr. Dowland, Mrs. C. B. Hare, and Mrs. Lizzie D. Butler; and Mrs. Hare and Butler gave many excellent tests and messages.

Mrs. Dowland's meetings Friday, 3:30 p. m. for ladies only are doing much good; for the audience is mostly from the church. Friday evening Mrs. Lizzie D. Butler gave a test seance and drew a full house. T. H. B. JAMES.

Washington, D. C.

Not even the profuse and magnificent floral tributes, which graced the anniversary seance of Mr. Altemus last Tuesday evening, rivaled the rarer exotics of his psychometry.

Taking each of these dainty offerings to his genius he described with marvelous fidelity, without the slightest knowledge of its source, both the giver who sent it and the significance of its mission at his rostrum.

Those of the crowd, who were able to gain admission to Wonn's Hall, united in conceding to Mr. Altemus the position of an unexcelled psychometer; but he adds to this enviable gift a commendable candor, which disuades those for whom he can not get results from making futile efforts for sittings.

If the practice of this frankness were more general the interest of simple science would be advanced, there would be less occasion for criticism of our psychics, the morbid wish of the fanatic would give place to a healthy philosophy, a respectful hearing would greet the medium where ridicule and skepticism are now common, and the cause of Spiritualism suffer less reproach. REZARE WENNA.

[This correspondent also writes: "I have been ill since my last letter. There was a trifling discrepancy. I made the mistake in dictating. I meant that Pope Joan was the 105th in succession. She filled the Roman See between the eighth and ninth centuries, A. D."]

Letter from H. D. Barrett.

I am now ready to resume work as a missionary of the N. S. A. in cities and towns west of the Rocky Mountains, preferring points in California, Oregon, and Washington for the next three months. I have been confined to my bed for one full week with a threatened attack of typhoid fever, but am now able to be out once more. The skill of my physicians and nurse saved me from a long painful illness.

My thanks are due Drs. Ewell and Bogert, Mrs. Loe F. Prior, to the members of Dr. Ewell's family, to Mr. and Mrs. G. W. Kates, Prof. Joseph Singer, Bro. John Slater, and Mrs. L. Langdeil for many favors received during my illness. The Denver Spiritualists were most kind to me during this trying time, and I shall ever hold their kindly sympathy in grateful remembrance.

I trust that my correspondents from all sections of the globe will pardon my seeming delay in responding to their letters, in view of my illness, and I take this opportunity to assure them that I will reply to all letters as soon as health and strength will permit me to do so. Address me at 1420 Franklin street, Denver, Colo. H. D. BARRETT.

CATALOGUE FREE.

Send For Our Book List.

As will be seen we have eliminated the book list from our columns. This was done to make more room for reading matter. But the list has been put into a neat pamphlet form, which can be had upon application, free of charge, by sending name and address to this office.

J. A. Burroughs, M. D.
SPECIALIST

Does what others only claim. He comes before you with no wonderful offers or self-assumed titles. He offers no tests to the inquisitive or doubting. But if you are ill—if you are suffering with chronic lesions which physicians have pronounced perfectly curable if placed in their hands and a good fee remitted in advance and have then failed to receive a cure he would make you the following offer:

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till you are cured. Are you ill? Are your friends ill? If so, can you, can they, overlook this beneficent offer?

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This monster seizes them, and slowly, mercilessly crush out their lives.

The country is the United States of America, and the monster is Consumption.

Selecting the bravest and fairest, he has them in his clutches before they know that he is near.

Consumption causes more desolation than war.

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Of all the diseases which afflict the human race, it is the most fatal.

Its ravages are by no means confined to the lungs alone.

It attacks, in fact, almost every part of the body.

It casts a blacker shadow than intemperance.

Out of the 700 lives sacrificed every day from Consumption, over 500 may be saved, and T. A. Slocum, the distinguished chemist, has discovered a way to do it.

It is with a solemn sense of responsibility for his words, that he announces through this paper that he has found an absolute cure for consumption in any case where the patient is not actually dying.

Thousands of witnesses could be brought forward, whose testimony is incontrovertible, to prove not only that the newly discovered Slocum System of Scientific Treatment is wonderfully efficacious in the cure of throat and lung affections, chronic coughs, pulmonary disorders, and conditions of wasting, but that it does cure in cases of well-defined and unmistakable consumption.

In order to show his deep rooted belief in the crowning work of his life, he offers to send free two bottles to anybody suffering.

Could anything be fairer or more philanthropic?

He recognizes it as a moral duty to spread far and wide the knowledge of his cure for consumption.

Beside victims of consumption, this offer interests all who work in bad air, all who are exposed to cold and dampness, all who feel the irritation in the throat, sore lungs, or soreness under the breast bone, and the steady loss of strength and flesh that are the first signs of serious lung affection.

Our advice is to send your name, postoffice, express, and street address to T. A. Slocum, M. C., 183 Pearl street, New York City, and the two free bottles will be forwarded.

When writing the Doctor, please tell him that you have read this article in the LIGHT OF TRUTH.

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RIPANS
TABULES

Mary Trumble, for three years employed in the family of Mr. M. A. Rowan, editor of the Oshkosh, Wis., Signal, said in interview on the 22d of May, 1895: "I am only too glad to give my experience with the Ripans Tabules, and I hope my fellow sufferer will be led to find a cure in them as I was. For more than two years I knew what it was to be free from that awful disease, dyspepsia. I also had almost constant a dull headache over my eyes. I felt so badly most of the time that I could not do my work as I should do. I became discouraged, aged, broken down. One day Mrs. Rowan, my employer, gave me a few Ripans Tabules and told me to try them. I had spent nearly all my savings for months in doctoring and for different kinds of medicine that seemed to do me no good, but as these were given to me I thought I might try them. I used these (about a dozen) and then bought a box. The result was I felt like another woman, and I am now almost entirely free of my trouble with my stomach, and the headache is all gone. I always keep the Ripans Tabules on hand and take one now and then as I feel I need them. They have truly worked wonders for me."

(Signed), MARY TRUMBLE.
52 Pleasant Ave., Oshkosh, Wis."

Ripans Tabules are sold by druggists, or mail if the price (50 cents a box) is sent to Ripans Chemical Co., No. 10 Spruce St., New York. Sample vial, 10 cents.

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Voice of the People.

—FOR THE LIGHT OF TRUTH.

The Dangerous Classes.

Religion, Politics, and Economics.

H. F. UNDERWOOD.

Much is said about the dangerous classes. They are commonly spoken of as the Anarchists, the Socialists, and the discontented laborers who combine and engage in strikes.

At the meeting of the Home Mission of the Presbyterian Church, held in New York City last month, at which President Cleveland presided and gave an address, Rev. De Witt Talmage commenced an harangue in this style: "Our glorious Presbyterianism is in full bloom to-night. * * * Germany for scholarship, England for manufacturers, France for manners, Egypt for antiquities, Italy for pictures, but America for God."

Then, after referring to Cleveland as "the man who has on him the highest honors this world can give, and twice having received these honors from the American people, in this great mass-meeting for God and righteousness, put down the grandeur of his office at the feet of Jesus," Talmage denounced "Socialism, Communism, and Nihilism" as "too wicked to acknowledge God and too lazy to earn a living," and referred to the "fastnesses of infidelity and Atheism and fraud and political corruption," as though religious heterodoxy and private and public immorality were necessarily and inseparably associated.

This was of a piece with the omission of any allusion to bribery, tax-dodging, and general spoliation and wholesale robbery of the poor by the really "dangerous classes." And these are not generally referred to by prominent citizens who discuss the problems of social reform.

One dangerous class is the idle rich who have the benefits of wealth and nothing to do, who have, owing to their money, large influence and from lack of moral purpose nothing to induce them wisely to use it. Their influence is often in its effect to corrupt and bribe. They are shown a deference, owing to their money, to which they are not entitled by reason of any intellectual or moral merit, but there are always large numbers of rather poor and more or less dependent people ready to do the bidding or to assent to the demands of this very class.

In political and social life, and in all the various circumstances which are present in our complex social system, the influence of wealth is used by unscrupulous possessors of it to mass numbers in favor of methods and measures irrespective of their beneficial or injurious character. People who use wealth in this way are really dangerous, morally and socially. Especially dangerous are those who possess intelligence, adroitness, and energy as well as money, and who are utterly unscrupulous in the use of means for the accomplishment of their purposes. Their greed is such that they are continually desirous of adding to their possessions and they do not hesitate to bribe legislators, jurors, members of corporations, indeed any person or persons whom they can use to enrich themselves or to further their schemes.

Governor Atgeld, referring to the rottenness and corruption in Chicago, in a recent letter to W. A. Giles, says that the deplorable conditions which exist are caused, not by the masses of the people, but by the "corrupting hand of unscrupulous wealth which, no matter how infamous its work always wears the glove of respectability." He continues: "This is to a great extent the source of the corruption which is destroying us. In recent years we have witnessed the remarkable spectacle of seeing men who made great pretensions to respectability, bribing the assessor, bribing city council, corrupting public officers, debauching legislators, all for personal advancement, and then turning around and contributing money for the prosecution of small offenders; and if you will look over the list of subscribers to the large sum, your association [The Civic Federation]

raised you will find there the names of some men who are stockholders in various corporations which spent money in Chicago and at Springfield to secure legislation, to defeat legislation; which spent money to corrupt public officials in order to gain an unjust advantage, and which then paid to its stockholders the fruits that were obtained by bribery and corruption. It is this class that clothes robbery with respectability, bribery with pretense, and corruption with patriotism."

At a demonstration of the Municipal Voter's League in Chicago, March 10th, Judge Tukey who presided said:

"Who are the men who corrupt the aldermen and steal franchises with millions of dollars. It is an old saying that extremes meet. Men high up in society, prominent in business circles, prominent in the church, prominent in all philanthropic work, join hands and traffic with these disreputable and faithful public servants."

Congress is continually beset by lobbyists doing all they can to secure class legislation for men of this type, men who are not content to get rich honestly and legitimately but who wish to secure governmental assistance under one name or another. These men unite in trusts for the enrichment of themselves at the cost of the public. They form themselves into combinations and engage in conspiracies against the people. They limit production so that they may thereby increase prices and fleece the public along the line of least resistance. These men are called coal barons, iron kings or other high sounding names, and the papers represent them as being the great capitalists of industry, when the fact is they are public robbers and a most dangerous menace to the public good.

The labor agitators, the socialists and the workingmen who are dissatisfied with their condition are not necessarily dangerous and the disposition to single them out for condemnation while ignoring the classes which are really dangerous, is owing largely to the influence which money has in giving tone to the public press and in obfuscating the mind of the masses and diverting attention from the real ills and evils which exist.

If a few anarchists engage in some foolish or criminal proceeding, they are held up as the typical dangerous class of the Republic, while nothing is said or scarcely anything in regard to those who are not simply fomenting local strife which can be easily subdued, but by those who are undermining the very foundations of republican government and corrupting not only legislators but public sentiment as well. It is time that there should be an intelligent consideration and discussion of the really dangerous classes.

Every issue of the LIGHT OF TRUTH presents, as near as possible, a complete panorama of Spiritualism. It is therefore the best publication to place into the hands of an investigator. Remember your friend in the country.

Marguerite Hunter.

This is a highly interesting narrative descriptive of life in the material and spiritual spheres, as transcribed by a co-operative spirit band through the mediumship of Lizzie S. Bangs, independent slate-writing psycho, inspirational verse offering through the medium of "White Rose." Art productions obtained through "Azur" and the mediumship of A. Campbell, spirit artist.

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TESTIMONIAL.

Respectful, Miss, March 3, 1896. Dear Dr. Mansfield, Cleveland, O. I cannot say how thankful I am to your kind and efficient treatment through which my dear little girl, who was born with a very low temperature, and whom you have done for me, I am the mother of a healthy child. I am the mother of a healthy child. I am the mother of a healthy child. Yours ever gratefully, Mrs. A. L. K.

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Testimonial.

Wesson, Miss, December 28, 1895.

Mrs. A. B. Dobson, San Jose, Cal. Allow me to add my testimony. For nearly four years I had been a sufferer. I had a combination of diseases: flat dyspepsia, then indigestion, heart trouble, and neuralgia. I consulted physicians, and best medical attention the community, failed to give me relief. Then I wrote for your treatment. By the time I had taken your treatment four months I was well and well after being so low that when I was healed I felt like shouting. It has been nearly twelve months since I took your treatment. I have not had any doctor or medicine since I took your treatment. I will recommend your medicine as long as I live, feeling under lasting obligations to you, doctor. Yours most gratefully, C. M. SMITH.

DR. J. SWANSON,

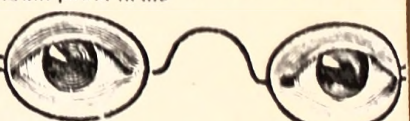
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Opportunity of the Rich.

To the Editor of LIGHT OF TRUTH.

Your editorial, "A Question and Its Answer," has, within its ringing words, the kind of thought that chords with all true philosophy. And yet I also see in Thomas Paine's patriotism something even grander than patriotism *per se*, being a universalizing of the sentiment of Sir Walter Scott, "The World is My Country." The world will yet echo with this noble thought. All will be brought into harmony with all in so far as pertains to physical welfare and man will know that spiritual welfare is but the essence of a future within the physical now only developing for the redemption of ethereal spheres ripening until the god breaks and exudes to view the spirit blossom in all its loveliness where its beauty will be appreciated.

Such a stand as the one taken by the objector to your political principles as stated in your editorial columns is not only a confession that the world is yet in darkness on political questions, but that there are those who would like to keep it in darkness and forever leave us to grope our way through ignorance, superstition, suffering, and woe. But in this man's mind there on y lingers a thought that has been entertained by hypnotized individuals throughout the history of the human race; namely, that man, independent of his individual opinions regarding justice, love, and truth and his treatment in these respects of his fellows, has a religious right to knowledge from occult spheres on an equality with those whose spiritual vision is more refined, and whose love of justice and mercy is practical as well as ideal. There is where he makes his mistake. Truth is inseparable from justice, though we know that knowledge of certain kinds is not severable from error. He may naturally fall into financially pleasant places as others have done without being a participant in the expression of his fellow man, but he can not knowingly partake of the wealth secured by the practice of withholding nature's bounty from those whose right to use it is inherent, not entailed by man-made law. With coal enough to put everyone beyond the reach of want of fuel at a nominal price, if he will only mine it, this man builds a wall around the mines and surrounds them with Federal troops to keep out the people of the United States, and then expects to have the good will and kind thoughts of the cold and hungry ones? But is he alone responsible? Is not the world to day almost completely in the grasp of selfish thought? Do not the mass of men and women and even the children carry the idea that the best one is the one who wins, by whatever means, in anything? And if any of the millions who are suffering from cold and want to day were to fall heir to the coal fields of Pennsylvania, what would they do? From lack of principle many would proceed to manipulate the troops themselves for their own financial advantage, while others, from lack of brains, would not know what else to do.

But to-day the salvation of the human race militant, from selfishness, want, and misery, lies with the rich few of the world, and if they knew their power they could make names for themselves that would be carved in the rocks of eternal ages. No more want and no more woe! No more war and hatred! No more grasping from each other that which is within the reach of all! Will they heed the call? This process is the reverse of the much mooted one—that of reform coming from the masses. The latter can never be peacefully accomplished, because leaders from among the ignorant assume that education, brains, spirituality are of no use to the masses who want bread and brutal self-indulgence, and the middle classes are at the mercy of the plutocratic power. However, individuals from the educated classes may become instrumental in opening the blind eyes of the sordid monopolizers of the rights of others. Thus might the intelligent, wealthy classes, if they would, find the way out.

ORLANDO F. RYERSON.

Written for the LIGHT OF TRUTH.

The Mission of Spiritualism.

JANE D. CRUMMILL.

Spiritualism has come to teach us many things; its mission is not alone to demonstrate the fact of spirit communion, but to bring to light all truths that will benefit and advance the development of the race. I have been an earnest student and searcher after truth ever since Spiritualism opened my eyes. Before that I was blind, but since the wonderful light that it brought illuminated my understanding, I have sought truth as the most priceless jewel. When I am told this or that is fraud, I reply that does not concern me. I am not looking for fraud, I am looking for truth, and as we usually find that which we diligently seek I am sure I shall find it.

And so it comes that the spirit world has brought to my notice valuable truths that many have overlooked or denied—among them is the truth of the power of the spirit while yet in the mortal; it has taught me that spirit embodied has power equally with spirit disembodied. The spirit disembodied on entering spirit life has to learn of its power, and how to use it, to produce the phenomena. The spirit embodied has to learn the same thing here if it would become a power for good to itself and others.

What can the spirit embodied learn of its power that will be of benefit to it? We all desire health, strength, happiness, and prosperity; these things are essential to our well being, and now we can have them all in overflowing abundance when we have learned the power of the spirit and how to direct and apply it. How can we learn of this power? I answer by the study of spiritual or mental science you will learn that educated and rightly directed thought is the factor that can create our weak and ailing bodies and draw to us the things we most desire. The thought that the spirit is master of the body, that every atom of it is subject to its will, this is the saving truth.

Ten years ago when we first became interested in Spiritualism I heard little Palapa Red Nose, speaking through her medium, Mrs. Parant, say "thoughts were things." She was very earnest and did so want us to know and realize that they were "truly" things and had a power for good or ill. This was a new idea to me, as no doubt it was to many others who were present, but you see the spirit world was trying even then, through this little spirit being, to light a great truth which has since been proven by the invention of the thought machine. So realizing that thoughts are things we can readily see that trained thought, rightly directed and applied, is a power that can make over and raise the race, for it is clearly in the power of all who so desire and are willing to give the necessary thought to it to be well and strong and happy and prosperous. They can be all of these and much more if they will learn of the possibilities of their spirit while in the mortal and develop the same.

Earnest Words.

Messages from the Spiritual Congress through the mediumship of James Madison Allen, of 233 Commercial Street, Springfield, Mo. The preface gives a succinct statement of the manner in which these messages were produced. The topics are: 1. Life and Its Lessons; 2. Thought—Its Relevance and Transmission; 3. The Universality of Spiritualism; 4. Exit Reincarnation; 5. "Whereof shall ye be clothed?"; 6. The Spiritual Congress—Its Composition, Purposes, and Prospects. Price, 30 cents; 4 copies \$1; 10 copies \$2—Readers of a truly spiritualistic literature will find much in this book to gratify them—much that is soothing and elevating to both soul and intellect—and a deal that is practical and of scientific value to the student of the occult in mortal existence.

Miss Willard says that the phrase, "Well, one thing is certain; we shall meet it in the ether," frequently recurs to her in these later years, when other worlds seem anchored close along side this, and when the telephone, the phonograph, and the microphone begin to show us that every breath carries in itself not only the power, but the scientific certainty of registration.

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Advice and Counsel in Business Matters. Also advice in reference to marriage; the advantages of one or the other, and whether you are in proper condition for marriage. It is an advice to those who are in unhappy marriage relations, how to make their path of life smoother. Further we give an examination of diseases and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patient follows, will improve their health and cure almost every form of disease and ailment. He is constantly prepared to advise and give answers to all questions asked by the clairvoyant. From the clairvoyant comes to the clairvoyant the wisdom that is the power of the mind. He has a word of sympathy for the lost in sorrow, for the afflicted, advice and counsel to the young, and something for everyone to help them to meet the situation of life. He will pay them more than he would for the money required for the delineation. He also reads diseases, congenital and acquired. Read for name, \$1.00; for name and address, \$2.00; for name, address, and profession, \$3.00; for name, address, profession, and business, \$4.00. Send \$1.00 for a trial. PROF. A. R. SEVERANCE, N. C., The Psychic St., Milwaukee, Wis.

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A Critical Review of Rev. Dr. P. E. Kipp's Sermon on Hell.

By Dr. J. M. FARRER. Price 10 cents. For sale at this office.

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LOCALS AND PERSONALS.

—Mrs. M. A. S.—Yours accepted.

—E. L. M.—We had reference to long-winded articles; not those of your measurement—short and sweet.

—Kate M. Parker, of West Superior, Wis., has a significant message from J. G. Blaine, which she sends in pamphlet form for six cents, postpaid.

—HYPNOTISM UP-TO-DATE, by Sydney Flower, is the latest book in stock, and just the thing for those interested in this science. Price 25 cents.

—Several hundred poems, sent within the past year to this office, are awaiting cremation. Those who desire to save their lucubrations from such a fate will please send postage for their return.

—Mollie B.—Try all methods until you strike the right one, and attend every seance you can afford. Your reward will come finally, as your aspiration is in the right direction and will attract high and loving spirits.

—Mrs. Anna E. Thomas has a pertinent reply in the Cincinnati Tribune of Sunday, April 5th, to some reportorial error in a former issue. Mrs. Thomas shows that in her hands the pen is mightier than the sword.

—S. W.—We had just selected yours for next issue. Could not use until the series preceding it had run out, as they were too much on similar lines—the religious. Spiritualism has too many subjects to discuss to devote more than necessary space to one of them.

—The Spiritual Progressive Society held a good meeting with good attendance at old Odd Fellows Temple, corner 4th and Home streets, on Sunday last. Mrs. Eva Pfantner delivered the lecture, her subject being taken from Matt. xvii: 26—"What profiteth a man if he gain the whole world and lose his soul." It was a soul elevating lecture in all its details, dealing with the unfortunate soul or spirit in earth-bound condition, as well as with the fortunate whose motto is "Progress." She then gave a few tests from the platform. Mrs. Englert continued the meeting with the dark seance, tests filled with consolation and instruction being offered to those who had come prepared to receive them.—C. W. L.

—The Society of Universal Spiritual Culture met at Douglas Hall Sunday at 3 p. m. Mrs. Sagmaster Pfantner delivered a grand and practical lecture to a good audience. The lecture was full of beautiful thoughts, and held the attention of the audience to the end. Mrs. Pfantner's psychometric readings were remarkable for their correctness, and gave much satisfaction to the recipients thereof. All, without exception, were recognized, proving the beautiful, and consoling truth, of the continuity of life. Mrs. Pfantner will be with us the remainder of the month. She can be consulted during the week at her residence, northwest corner Tenth and Washington streets, Newport, Ky. The ladies of the new society will meet at Mrs. Holland's, Thursday, 18th inst., at 2 o'clock. Important business.—Sec'y.

—"Spiritualism in the Home and Nation," was the theme of Rev. Marguerite St. Omer for the Society of Spiritual Unity in New Odd Fellows Temple, before a good and appreciative audience. She logically proved that when the home circle investigates Spiritualism, fathers have been reformed from wayward lives by listening to the sweet messages of love from the beyond. In the nation it brings us in contact with men of intelligence, education, and refinement. A grand test seance followed with some of her convincing proofs of the truths of psychometry; all readings being recognized. Services next Sunday evening at 8 o'clock. "Sweet Spirit, Hear my Prayer," was beautifully rendered by one of the choir, with zither accompaniment. Miss St. Omer can be engaged for summer camp-meetings at 738 Richmond street.—Corr.

—The People's Religious Spiritualist Society held their usual services Sunday evening, April 12th, at their hall, corner Fourteenth street and Central avenue, with Mrs. Mary Garrett on the platform. The hall was well filled with eager seekers after truth. Beautiful music was furnished by Mr. Smith, Cincinnati's great zitherist. Many tests were given and readily recognized. Mr. W. N. Rudy, of Bellevue, Ky., spoke on "Spiritualism in the Bible." Then Mr.

E. D. Titus, of Minneapolis, a stranger, asked permission to speak a few words, which was readily granted. This gentleman spoke on the evolution of man through all the ages. His talk was highly instructive, and appreciated by all. The friends of Mrs. Garrett have arranged for a benefit at this hall, Wednesday evening. There will doubtless be several good mediums on the platform.—B. Bechtold.

Covington, Ky.

The Spiritual League Society of Greer's Hall held meeting as usual last Sunday afternoon and evening. The afternoon session opened with a beautiful invocation by Mrs. J. Clinger, after which an interesting talk on Spiritualism was delivered.—In the evening the audience was entertained with readings and tests. Mrs. Josephine Tresler gave treatments in healing, relieving one gentleman who has had spinal troubles for years. Meeting next Sunday at same place. Developing circle Wednesday evening.

On Wednesday the 22nd there will be a business meeting in this hall; and on the 30th a social. Corr.

Brooklyn, N. Y.

The Advance Spiritual Conference will celebrate its fourth anniversary April 18th at Single Tax Hall, 1188 Bedford avenue. During the four years of its existence meetings have been held every Saturday evening without interruption.

The guides of Mrs. Helen M. Walton are working to provide a medium's home in this city for those mediums who stand in need of such an institution. It is intended to commence in a very modest way, and increase the provision with the hoped for increase of funds. E. J. BOWTELL.

LOS ANGELES, CAL.—M. S. AS was celebrated at this centre by the First Society and the Harmonials by appropriate exercises, consisting of music, vocal and instrumental, addresses, imitations, tests, and all that be longs to a spiritual anniversary. Among the worthy participants in the exercises were Mrs. L. M. Cummings, Mrs. Lunt, Mrs. Galbraith, Mrs. Cowell, Mrs. Kimball, Ella Hansard, Elsie Reynolds, Mrs. Wiggins, Emma Sherwood, Mr. Barnett, Mrs. Salmon, Miss Owa Burke, Mrs. K. Pierce, Lizzie Adams, Mrs. T. A. McKinnon, Mrs. Baldridge, Alice Carter, Mrs. M. A. O'Brien, Mrs. M. M. Lyon, J. Y. Briggs, Dr. Meyer, J. H. Smith, Wm. Green, Dr. K. D. Wise, Mr. Tatum, Mr. Earle, Dr. Carpenter, N. Hammon, H. C. O'Brien, and C. H. Lewis.—Corr.

SOUTHINGTON, CONN.—For the first time in a long while, through the earnest efforts of Mr. E. C. Bingham, president of our State Convention, we were entertained by a lecture from Mrs. Tillie Reynolds, of Troy, N. Y., which was, so far as I have heard, with but one fault, not half enough, although she held her audience spellbound for an hour or more. When she closed one told me he could have sat an hour longer to hear her talk. The lateness of the hour did not give so much time for the tests, but the few she gave were perfect. One has since recognized all he was told. Many are now saying, "Why didn't you tell me a lecturer was here, and if another comes let us know." We had but a short time for advertising, yet it was in the daily and weekly papers. But may you be strengthened to go on in your work of demolishing error by letting on the X rays.—Mrs. N. H. Fogg.

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